# ZIONS HERALD

UNION THEOLOGICAL SEMINARY
New York
JUN 1 1946

Family Festivals on Sunday evenings at Trinity, Schenectady, N. Y., have contributed to comradeship of parents and children, young people and older people. A picnic supper, some singing, a period of recreation and a worship circle have provided a fine medium for fellowship.

MAY 29, 1946

## FOR THIS WEEK'S THINKING

EXPERIMENT IN CHURCHMANSHIP; by Dr. Howard C. Ackley, minister of Trinity Methodist Church in Schenectady, N. Y., for twenty years.

A BROADCAST FROM THE YESTERDAYS; by the minister of Foundry Methodist Church in Washington, D. C.

AUTOBIOGRAPHY OF A PLAIN PREACHER, by the Rev. Dr. Raymond H. Huse, minister of the Methodist Church in Skaneateles, N. Y.

PLUS MAINE ANNUAL CONFERENCE REPORT, TIMELY EDITORIALS, POETRY, WASHINGTON DIARY, CURRENT RELIGIOUS NEWS and COMMENTS FROM OUR READERS.

## READERS WRITE

### Protestants Make News

"When we think of the newspaper publicity that some organizations get, and realizing that they are well organized for that purpose, it is a crime that there are not more of our groups that seek and welcome it. While our growth is good, what would it be if more attention was paid to publicity.

"It's about time that some of our modern people who are really fossils, woke up and evaluated publicity for what it can do for a cause. Congratulations to you for tackling the problem."

(Rev.) ARTHUR M. SOULE,
Marlboro, Mass.

### Protestants Don't Make News

"First sentence in your May 15th editorial was, doubtless, necessary to get over your point. But that sentence is revealing of some things that have very deep significance.

"First, is it true that 'Protestants all over the nation are greatly exercised about apparent favoritism that the secular press is showing the Roman Catholic Church?' Could it be that this concern is largely confined to Protestant ministers and press? My reason for this suspicion is the fact that among my many Protestant friends I have never once heard a word of criticism of the tremendous publicity given to the activities of Archbishop Cushing. On the contrary, I have heard generous commendation of him from many.

"Again, 'Great Protestant stories usually do not get adequate coverage.' You would have done a service to fair thinking by naming some such, other than the single instance in which you completely absolve the press. Certainly you could not have included the Ecumenical Service held not long ago in Trinity Church, which had all the earmarks of a purely synthetic affair built up to furnish a sounding board for one of Bromley Oxnam's typical rantings against the Catholic Church. God alone knows in how many churches beside the Arlington Street that unchristian performance was echoed the following Sunday. He also knows the *Pilot's* reply to it was in the Christian manner. By the way, how many of those present in Trinity that day knew the real meaning and historical significance of that word 'Ecumenical'?

"As a journalist, you know that the newspaper industry is one of several in which Catholics are rarely permitted to reach the policy-making level. What, then, could be the source of 'favoritism' to the Catholic Church?

"As a journalist, you know very well the answer. It is simply that churchmen like Cardinal Spellman and Archbishop Cushing are very frequently making *News* by their purely Christian activities—building hospitals, schools, youth centers—but above all by ardently promoting a revived religious fervor among the Catholic people.

"So, Brother, advise your friends to make *News* by their Christian objectivity and they won't have to work for a favorable press.

WM. D. NUGENT,
Natick, Mass.

### Congratulates Z. H.

"Let me congratulate you on the publication of Mrs. Alexander Stewart's splendid article (May 8th) against peacetime conscription, 'Democracy in Action.' I had been leafing over various religious papers and was feeling discouraged by the trivial material printed so often, when your columns brought me new conviction that the church is concerned with vital issues.

"For indeed in this menaced age of the split atom, more than ever before, the world which we Christians have always conceived of as 'One World,' cries out for that political implementation which, under one over-all world law, can at long last abolish war. I am sure that many of your readers still hope that the United Nations will accomplish the great goal. But let them ponder the fact that the UN is only a league, as opposed to a federation, still admittedly bound by recognition of unlimited national sovereignty. Now the plain name for unlimited national sovereignty is anarchy. And what but anarchy has twice broken loose in our tragic generation? We must not wait for a third holocaust! But, just as we have substituted law for lawlessness on all the lower levels of village, city, state and nation, so now—and speedily—let us extend it to the large world-level.

"We must steer our country and our world into safe harbor. We must amend the UN Charter or call a World Constitutional Convention. World federalists are working for both methods. Difficult? Of course! But the stake of a warless world is surely worth an effort. For war today, as so many of the atomic scientists have warned us as they plead for World Federation, spells the doom of mankind. It is indeed 'One World or None!'"

TRACY D. MYGATT,
New York 14, N. Y.

### G. I.'s Helping Bangor District

"I thought the following would be of interest for ZIONS HERALD. It is most unusual.

"One returned veteran of World War II has lost no time in worrying about making adjustments. He came back to find his home town church having a very hard struggle to keep going. The pastor from a large town church 13 miles distant spent one day each week making calls and conducting a M.Y.F. meeting, besides his worship service on Sunday. The congregation was larger than it had been for years and the young people were most faithful, but there seemed to be no local leadership. A handful of faithful women kept the finances in a nearly solvent state.

"One look at this was enough for Jack Wright. After less than a week from the time of his return, he had canvassed the town and secured over $600 in pledges and $57 in cash for immediate use. He trained a choir of 18 young people to present a beautiful Easter cantata, and has inspired them to redecorate the chancel of the church. Even providence worked for him, for when he kindled the fire Easter Sunday morning in the church, the resulting chimney fire brought all the volunteer firemen. The amazement, when they saw the condition of the antiquated furnace, was so great that they volunteered money and labor for a new chimney and a new furnace. God does move in mysterious ways.

"The return of *John Wesley* Wright, age 21, has been like a rebirth to the church life in Mattawamkeag. His pastor, the Rev. Kenneth Cook, says he is a benediction and an inspiration.

"One veteran with a God-given purpose has revitalized the whole congregation.

"On the evangelistic emphasis of the Crusade for Christ, we are well over the top. Spiritually our district goal was 863. At the present time, with some churches yet to report, we have received into membership over 1100 persons."

G. VAUGHN SHEDD, Supt.,
Bangor District,
Maine Conference

### Defends Taylor

"The recent action of the Associated Church Press is an amazing move on the part of a body of men whom the world at large regards as intelligent, sincere, informed and as having the public good at heart. Do you know that the President placed his representative at the Vatican, not to render any service to the Vatican, nor to the Catholic Church, but to gain essential, first-hand, unbiased information for the guidance of the

S. State Department, as to exactly what is ng on in all parts of the globe at all times, m the only reliable source of such informa- n in the world?

"Would you gentlemen be so unpatriotic to wish to deprive those at the helm of r government, upon whose shoulders rests arge part of the responsibility for establish- g peace throughout the world, and main- ning it, and whose terrific job it is to steer e ship of state of our own country through e stormy seas and cross-currents of propa- nda, of international plot and counter-plot, this assistance?

"It is at least provincial to raise such a uestion, and belongs to the pre-radio pre- rplane, pre-telephone days of Protestant- m. Educated, cosmopolitan Americans, even ose without any faith as such, have no ob- ction to their government making use of is invaluable, free service. Do you not now that it is a reliable and necessary check n the information received through other hannels, such as embassies, consulates, etc., pay for which our tax-payers must produce terally millions of dollars annually? There no question of church and state here. As representation of all other churches, that absurd. Mrs. Mary Baker Eddy's, and imee Semple McPherson's, and yours if you et the idea to start up a new one this min- te, would be as useful to the State Depart- nent as any of the other religions! No other hurch has the age, nor the authority, nor he archives of records of world activities day-to-day diary of the human race for cen- uries). No other church has anything of omparable value."

Alice Shinnick,
Louisville, Ky.

## A Chaplain's Thanks

"I have been enjoying Zions Herald for the past three years and now that my days are numbered for my dear old Uncle Sam, I wanted to write and thank you for your kindness in sending the paper to me. It has been a splendid help and inspiration. I'll be missing the good messages it has brought week by week. But I will be moving around for the next few months and will be in hopes of receiving Zions Herald again when I get settled in a pastorate. Again let me thank you for the paper! And the good Lord's blessings on the editor!"

(Capt.) E. W. Elrod,
Chaplain

## Mr. Carpenter Not Typical

"Thank the Almighty God that J. Fred Carpenter of Miami, Fla., whose letter appeared in Zions Herald of April 24th, is not representative of either our best or the majority of American thought today, be it religious or otherwise. He is to be pitied for his absolute lack of tolerance which, I am glad to say, is wholly unAmerican as well as unchristian."

Marjorie E. Baldwin,
New York City

# Experiment in Churchmanship

HOWARD C. ACKLEY

## The Stewardship of Trinity Church, Schenectady, N. Y.

One wishes it were possible in a few lines or as many pages to recapture the beginnings of a church and present them unforgettably to all who come after. Dates mean very little in such a story, yet they do emphasize the fact that it is no fairy tale which is being recounted, but an historical record. The men and women who founded Trinity were real, not imaginary characters; and they were wise, as our church of today bears witness. These founding fathers of ours had no other material out of which to begin the church than we have to continue it. Time was taken from vocational tasks that were as urgent as ours, money was collected from funds as meager as ours, determination was found amid interests as broad and distractions as enticing as they are today. Our beginnings were very humble and very human, but they were touched with a divine purpose—"to serve the people of the north-east section of our city," as the minutes of the first meeting say—which made it a Kingdom enterprise.

*An extensive ministry of counseling is carried on at Trinity. It is known as the Church Counseling Service, of which the Trinity Clinic is a part.*

The time of that first meeting wasn't really so long ago. There is a circle around the date of March 23, 1907 (such being our habit, to aid a faltering memory), and it is well, for that early spring less than forty years ago should not be forgotten. But if that hastily drawn circle should appear to be completely closed it would not be a fitting symbol, for that day cannot be so sharply shut away from the days which followed. March 23, 1907 belongs to us and to the years to come. It was a dynamic date, possessing the power to break the bonds of that improvised circle and walk down the years with other days of achievement, a worthy companion of many dates when great decisions have been made and forward steps taken.

*The minister and teachers at Trinity interest themselves in training youth for churchmanship. Thirteen weeks of specific instruction, personal interviews, fellowship suppers with teachers and parents precede the confirmation of boys and girls in the faith and the fellowship of full membership in the church.*

### "Where Cross the Crowded—"

"Brandywine at Eastern" is the easy and familiar way of locating Trinity on the map of Schenectady. Our church stands at the uptown crossroads of the city. Streets reach in every direction from this favored corner. North-east Schenectady is openly accessible, a factor which cannot be

minimized either in the history of the past or in the hope of the future. Our windows look out upon a promising opportunity.

The location of a church, however, is not adequately established by reference to the streets and corners on a city map. It is also, and just as significantly, a spiritual matter. A church has its theology as well as its geography. What a church stands for in its chief emphasis may also represent a favored corner, overlooking less fortunate locations. The principal premises upon which it is built and which are everlastingly proclaimed may lift it high enough to bring it into view from all the surrounding lowlands. That church is favorably located today which lifts its tower in that area which lies between the sects with their outgrown formulas on the one side, and modern secularism with its shallow shoutings on the other.

The slum section of what might well be called magic in religion covers great areas of every city, dwarfing the spiritual growth of multitudes of people, blinding them to the realities of our modern world, and prompting them to cry out in protest against other churches instead of against the flagrant injustices of our day. In these slums there is what amounts to a practical superstition which fills the streets wih dead men's bones and clogs the wheels of social progress. This is the blighted area where segregation is the rule, in that keeping oneself unspotted from the world means such complete withdrawal from society that religion fulfils the worst estimate ever made of it—an opiate of the people. The language spoken in these blighted areas is a dead language, without authority or current meaning, its formulas empty and powerless, its voice like echo answering echo.

On the other hand lies what has been called the "drift toward secularism." This spiritual migration also has blighted vast areas of our modern life. As the sects, by a sort of magical trick, have led men to escape from the world, hiding smugly in some provincial denomination which claims all of God; so the prevalent secularism has led men to escape from God, hiding just as smugly within a sensate culture which has no vision of the divine. This form of life, which recognizes no need for God, and depends upon the mechanics of civilization for the solution of all problems, has made for a widespread spiritual barrenness. Trees of hope are planted along the avenues of these sections of our cities, yet they bear no nourishing fruit. Materialism may be theoretically outmoded, but practically it devastates great spaces in our modern world.

In one sense, with reference to this city of man, the location of Trinity was fixed forty years ago by our fathers, who chose the site at Brandywine and Eastern. That they were wise, probably beyond their knowing, has already been verified. But in another sense, with reference to the city of God, the location of our church is being determined even now by the spirituality of our people. Are we as wise in our generation as our fathers were in their day? We have found a favored spot. Let us build greatly upon it.

*World Community is only one of the interests of Trinity women, but it is a real concern, and a large number of the women of the church participate in projects of good-will and understanding.*

### How Big Is Trinity?

One of the most interesting instruments for the measurement of the growth and size of a church is what is known as "the life line." This instrument plots the expansion of the church through the years, and usually considers it very wholesome if the rate of the first five years of a

## Autobiography of a Plain Preacher

Raymond H. Huse

### Chapter XIV—The Wider Circuit

"When I come home from conference, I shall be district superintendent." With this facetious remark I said goodbye to my wife and mother and departed for the annual gathering of the saints. I did not mean it to be taken seriously and had no reason to expect it. I was not yet thirty years old and had been but seven years in the ministry. But the statement proved to be prophetic and I was appointed superintendent of the Dover District of the New Hampshire Conference. The five years and a half that followed were years of heavy responsibility, fine fellowship, and real joy. Generally speaking, I do not believe as inexperienced a youth as I was should be a district superintendent. There are, however, some advantages! Youth has the forward look, the revolutionary mind and the eternal hope, and these are good for the superintendency.

When, after twenty-four years in the pastorate, I was superintendent again, I was kinder, more tolerant, wiser, but not so daring.

I remember a Sunday afternoon walk I took one of those lovely days on the district. It was spring, and all was green and beautiful! I faced prayerfully my new tasks. I said to myself—"I am now released from the tyranny of Sunday, I can now follow Dr. Upham's advice and get ready for Sundays (note the plural)." I planned for myself a reading course in American and English literature, which I pursued with due diligence during my entire term of office. I prepared a lecture on "The Gospel according to Whittier, which I subsequently gave at the Whittier Club in Amesbury, and at the Whittier Home Association in Haverhill. Samuel Pickard, Whittier's nephew, advised me to publish it, "jokes and all."

It is difficult for one writing an autobiography not to use too many capital "I's." I find I am getting too close to that precipice. What I am trying with due modesty to say is that the years of interruption that came to me on the district were a distinct intellectual benefit. I developed a literary taste and acquired some knowledge that has made my life broader and deeper.

My chief concern was evangelism. We held revival services and had the deep joy of seeing folks begin the Christian life. I shall never forget the series of three day meetings Wilbur Littlefield and I held in most of the churches. We had a little stereoptican by which we showed pictures Saturday evenings. The motion picture had not then monopolized the situation. So we did not have the competition such a program would have in these crowded days. Even then, however, devout people were longing for the good old days.

I suppose I was district superintendent in what might be called a time of transition. My predecessor, a kindly conservative gentleman, did not have a telephone. He did not want to be too easily found. He was a great

believer in letting the Lord work without so much interference.

My successor had an automobile. I was between the two. Not having a means of transportation of my own, I was enabled to experience the grace of hospitality to a superlative degree. I shall never forget the fireside talks in parsonage homes. There were old beds but warm hearts.

The area system had not arrived. It was on the way and I wrote for ZIONS HERALD one of the first articles in its favor and also read a paper about it at the meeting of the New England Superintendents. I was a lone voice in the wilderness. The brethren did not agree with me. Our residential bishop, at the time, was John W. Hamilton, and he said in effect—"Don't fence me in!"

So rapidly have we moved that it seems like ancient history, the way we used to do things. The bishop assigned to meet with a spring conference had charge of that conference from the previous fall until the succeeding one, but most of the time he travelled at large through the connection. I remember that in plans for the consolidation of two churches, I needed Episcopal action. Our presiding bishop was in Puerto Rico. I got the episcopal nod by telegraph. This was the same bishop who suggested that we take a brother for one of our churches because he liked his appearance over the telephone. While from the standpoint of good business this was unsatisfactory, sometimes I find myself homesick for some of the features of those good old days. For one thing, the coming of the bishop was an event. He came from the West or South, "trailing clouds of glory as he came." Most of them had at least one great sermon. I shall never forget Bishop Charles H. Fowler's masterpiece on the text—"Walk around Jerusalem." The tones of his musical voice rang in my ears for weeks after conference, and helped me preach,—and there was dear Bishop Quayle, "the last of the Mohicans," who seemed to step right from Glory on to the church platform.

His opening prayer at Tilton abides with me—"Lord help us to walk with Thee in the road. We did not make the road. Thou didst not make the road. Devil made some of the roads. Our business is not making roads. Our business is walking with the Christ in the road." He was not happy in the area system. He spoke of his own area as his arena.

Bishop Edwin H. Hughes, more than most of his contemporaries, carried the breath of eternity into the task of time.

Bishop Francis J. McConnell is in a class by himself—a prophet unequaled in Methodism, ancient or modern.

The average present day bishop is a hard working, democratic brotherly administrator, eager that his area shall make a good showing and standing in godly fear of the board secretaries who seem to run the church. He has more than one sermon. I like these new days and have a real affection for these modern bishops. I have an idea that for real human helpfulness they score above the giants of the past, but sometimes over the conference Sunday services I see writ-

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church's growth is maintained. That this is almost precisely the "life-line" of our church should be encouraging, though not satisfying, to all Trinitonians. In actual figures, it means that Trinity has become the largest church in all its territory.

*What about juvenile delinquency? Some members of the Social Action Committee of Trinity Church visit the Judge of the Children's Court in Schenectady.*

But the size of a church and its rate of growth cannot be charted adequately by the mere enumeration of numbers against a background of the years. Size must be estimated by interest, loyalty, service and good-will. A church should be measured in terms of the concepts of function which dominate its program. Our high calling is "not simply to survive in a modern world," says Albert Palmer, "but to illuminate it." Perhaps, then, we should ask not only how big is our church, but how bright is it. Is Trinity able to throw any light on the pathway which should be followed in this post-war world? What is the size of Trinity as it confronts the possibility of God laying claim to a day as charged with energy as this day is? Can we contribute to the vision of God as the God of all the days, to whom all ages belong? Can we serve people, people everywhere, as the children of God deserve to be served?

The size of a church in this connection is so strictly a spiritual matter that, while numbers count for something, and masonry and steel are important, they are at best only the surface manifestations of inner magnitude. We are not left without a pattern after which we may fashion such an adequate church, if we are willing. It is the church of the martyrs; the church of Paul, who knew it as "the body of Christ"; the church of Wesley, who said, "The world is my parish"; of Jesus, who said he would build his church and the gates of hell should not prevail against it. That is the pattern of a church which is great and comprehensive, inclusive and impregnable.

If the size of our church has in it the hint of adequacy, it will represent that spiritual movement which will eventually triumph in the hearts and lives of men. A better day is coming. Men are not going to be content to wallow in the mire of yesterday and today. They grow exhausted and seek a Father. Our church must be bright enough to reflect the spiritual insight which will guide them out of the far country. It must be the veritable weapon of the spirit by which the ultimate victories will be won.

### MAKING MEMBERSHIP MEANINGFUL

One of the most fascinating projects we have assigned ourselves at Trinity is to discover who really belongs to the church. We examined long lists of names and addresses, and classified everybody according to age and sex. "How old is our membership?" we asked. How many are men and how many women, how many boys and girls? The following statistics, which refer only to persons who are actually members of the church and whose membership is "alive," i.e. they live in or near Schenectady, indicate something of the answer. There are more women in Trinity than men, by 57.7 to 42.3. The arithmetical mean age for all the men is 39.8 years; for all the women, 41.4 years; and for the total, 40.7 years. Significantly enough, the highest percentage of male members, 25.5, are between the ages of twenty-five and thirty-four, while in this same age group the percentage of females is 18.1%. The percentage of the total membership in this age bracket is 21.2%, making it the highest rating group in numbers in the entire membership.

We have been slow to recognize that the church is the Christian fellowship, and that it should function as a forgiving, suffering, redemptive community.

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# ZIONS HERALD

Published by the Boston Wesleyan Association

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*Subscriber to Religious News Service*

Issued every Wednesday by the Boston Wesleyan Association, 581 Boylston Street, Boston 16, Mass. Entered at the Post Office, Boston, Mass., as second-class matter. Acceptance for mailing at special postage rate as provided for in Section 1103, Act of October 3, 1917, authorized on July 12, 1918.

Subscription price, $2.50 a year, including postage. $6 for 3 years. Single copies, 10 cents. All stationed Methodist ministers are authorized agents for their locality.

Unsolicited manuscripts will not be paid for.

VOLUME CXXIV BOSTON, MAY 29, 1946 NUMBER 22

## Sixth Week After Easter

Ephesians 4:1-13; John 14:12-21.

SEE THE BOOK OF WORSHIP

"He who descended is he who also ascended far above all the heavens," said Paul in his pastoral letter to the Ephesians. It is a thought-provoking way of describing the ascension of Christ. Did Paul detect a terribly limited conception of heaven that made him describe it this way? Could it have been that the Ephesians had limited God and Christ to a literal interpretation of heaven?

From contemporary interpretations of heaven along these limited lines, it seems likely that Paul said what he did in order to get his hearers to see that Christ was bigger than the theological limitations that they had placed upon him. Too many religionists spend too much time fussing about the physical dimensions of heaven; too many religionists interpret heaven as a place of escape. Paul's realism is good therapy for this limited view. His message seems to be an attempt to inspire a *big* interpretation of God and of Christ. His greater emphasis was on the gifts of Christ to his followers: "that some should be apostles, some prophets, some evangelists, some pastors and teachers, for the equipment of the saints, for the work of the ministry, for the building up of the body of Christ, until we all attain to the unity of faith and of the knowledge of the Son of God. . . ."

John's record of the farewell discourses of Jesus are thrilling. These admonitions from Jesus are so utterly practical. "If you believe in me you will do my works." Or that other frank statement, "If you love me, you will keep my commandments." Then again Jesus reminds his followers that the spirit of God will continue, providing they follow God in the way which he had been demonstrating. . . . "And He will give you another counselor, to be with you forever, even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him; you know him for he dwells with you and will be in you."

## A Memory

Memorial Day has become such a respectable tradition! It is a day of sentiment and flowers made mellow by memories of those who have died in our places. One gum-chewing driver hopes that it will be a nice day so that the trip to Aunt Mabel's will be pleasant; another patriot gets red in the face over the price of flowers—but off somewhere where people do not notice her, is one who weeps bitter tears! For here there is nothing important about either a motor trip or the price of flowers. She has a bitter memory to celebrate on Memorial Day: it is a loss that can never be replaced; it is part of her body and soul that has died. For her the patriotic drum-beating and commercial flowers are the hypocritical trappings of a people who have lost their memory and who have learned nothing from the ugly experiences of history's wars.

But what of the day? How does the churchman view it? Is it a day of weak resignation to the fact of war, or is it a day of determination that war shall cease? One of the finest young people that this editor knows is now on the west coast "making things for the next war." A visiting chaplain insists that peace will never come. A practical business man says that it is silly to talk about peace—for as long as there are people around there will be wars.

What is the spiritual status of the matter? Do we, or do we not believe in peace? If we do believe in peace there is a great deal of self-examination needed in order to determine the course which we will follow. If our standard is that of the eye for eye, then surely there will be war; if our standard is that of going the second mile, then there is a great amount of revolutionizing that must take place if our conduct is to be consistent. It means that our spiritual yearning for peace must be translated into social action that

will end provincialism and isolation; it means that racism must be stamped out; it means that hungry people must be given means of feeding themselves; it means that the naked shall be given a chance to clothe themselves; it means that boys and girls shall be given the right to life and liberty and the satisfaction of every man's struggle for happiness and security. In essence, it is a difficult decision to make: the path to war is so easy, the path to peace is so hard.

People who are to build for peace must put their hearts and bodies into it with the same intensity of those who build for war. Churches are faced with a task of either inspiring churchmen to a larger area of social action or relegating religion to the mere conducting of sentimental exercises over the wrecked corpse of a war-torn world. The choice is that of being either a healing physician or a respectable undertaker.

Off where the people do not notice her she weeps bitter tears. Shall we minister to her by saying, "Buck up now—don't cry!" Or shall we minister to her by engaging her in a crusade for humanity? Memorial Day *could* be a respectable day!

## To End India's Caste System

Rangi MacWalker, wealthy official of the Canadian Pacific Railway, and son of a Parsee, has left a legacy of $5,500,000 to be devoted to a campaign to eliminate the caste system in India. This ought to be highly encouraging to the leaders of India's reformation movement. There is no doubt about the chronic evil of the caste system, and there is equal certainty that India can never become independent until this practice ceases.

Some representatives of the British Foreign Office have encouraged the caste system because it gives them a convenient way to carry out their policies of imperialistic exploitation. Many churchmen have fallen victim to the caste idea because it was a quick method of establishing respectability. Missionaries who have fought the system have been very unpopular: Bishop Fred B. Fisher and E. Stanley Jones have been typical examples of unpopularity because of their anti-caste stand.

Lovers of Christian democracy will keep India very close to their hearts during the years ahead. The struggle in that great land will be a difficult one. Starvation is rampant, yet a few monied princes and rajas, living under the pleasant shelter of the "established order" still flaunt their wealth in the faces of the dispossessed. Gold-trimmed automobiles with diamond-studded wheels do not make pleasant contrast to India's tragic misery. Even Mr. MacWalker's bequest of five and a half million dollars is not a great amount of money to combat these entrenched injustices.

It is sufficient to say that the church of Jesus Christ must never allow itself to be an opiate of the people of India. It must proclaim liberty and justice to all people!

## Whose Love Will Win?

Eighteen year old Germans were five years old when Hitler came to power. These young people now constitute a leaderless mass of humanity. 12,000 of these homeless youngsters were brought in from the streets, railway stations and air-raid shelters during a period of six months.

It is frightening to think of the moods of these young people! Certainly we cannot expect that they are docile, resigned, or impressed with the defeat of their nation. Even adults do not go on forever being "licked." Nor can we expect that these youngsters are filled to the brim with teeming idealism and democratic enthusiasm. They have not been taught to think for themselves nor to develop individual enthusiasm. Besides—they are hungry and they are homeless!

What forces are organized to meet this problem? Political parties are wooing them; singing societies, reminiscent of the "Wangervogal" following the last war, are being organized again and utopias are being discussed around the campfires. General Montgomery has issued an order directing that "Youth Committees" shall be set up in every community for the purpose of organizing youth clubs which are to be under the direction of Germans, aided by the British. A few Roman Catholic and Evangelical church youth groups are expanding their work. *But the young people of Germany are not responding in any great numbers.*

Communism has a great appeal because it promises food, clothing, and shelter. The food cut has been great capital for the Communists in the promotion of their program. Begging, pilfering, and black-marketing are on the increase—and quite naturally—as hunger increases.

Whose love will win? Is the love of Christ to be limited? Is the love of greed to be unlimited?

# A Broadcast from the Yesterdays

FREDERICK BROWN HARRIS
*Minister of Foundry Methodist Church, Washington, D. C.*

Letters written by ourselves when for us the world was young are haunted with the ghosts of those other years that come not back.

Lately, I have been reading some old letters written by myself to my mother, as she waited for them twice a week in that South Jersey parsonage during my prep-school, college and seminary years. After her death I found that she had carefully preserved every one of them.

Many of the earlier of these old messages to my mother were chiefly concerned with how things were going from the standpoint of a 20-year-old youth experiencing the thrill of being able to say for the first time "my people," "my charge," "my church."

There was a mystic something that pulsed in these long-ago-written pages that strangely moved me. As my own words spoke to me across the lengthening years, I found myself smiling at some of the phraseology. There were religious expressions which are as out-of-date now in our ecclesiastical vocabulary as are the old-fashioned women's hats of that same period, as seen in ancient photographs. But, at least, they were hats. But there was something else in those letters which brought not a smile, but a sobering, searching question.

With what wistful nostalgia the old letters were taken from the envelopes. And out of them there seemed a voice saying: "This is the you of the first days of your ministry broadcasting to the you now standing in the midst of a world which has radically altered since then."

Yes, there can be no question that the world has changed. "Have you changed?", the voice of the old letters seemed to say—"Have you changed?" Not, has the form of your message changed? Not, have some interpretations changed? No man could be effectively preaching the evangel now in exactly the same terms as when the twentieth century was new—not if he is feeling, seeing, adventuring with the present age. Any realization that the old letters might bring that I had changed in method and interpretation would not startle me. It would concern me deeply if it were otherwise.

Of course, what Paul calls "this ministry" must be based upon the apprehension of the Changeless Christ, but not upon the unchanging apprehension of Christ. Woe be to that Christian to whom Christ does not mean more now than He did decades ago; not because Christ has changed, but because His followers change in insights and in enlarging capacity. And so to say that I was conscious of some change in myself over a period of years I would expect and accept as normal. But there were other things in those old letters, fundamental things, which in that far-away day of my early ministry were poured out to my mother's understanding heart.

How grateful I was for her as in my hands I held these old letters addressed to her so long ago—how conscious of all she meant to me, and means. For on the first Mother's Day after we thought of her as "away," I dedicated these lines to her:

"Never a garden half so fair,
Mother, as you—just standing there.

Never a flower of beauteous hue,
Mother, as full of grace as you.

Never a sky of bending blue,
Mother, but mirrors your heart so true.

Never a day but we stroll again,
Mother of mine, down memory's lane.

Never a world so vast, this or another,
Sunders your soul from mine,
Mother, my Mother!"

But what were the other things I found in those old letters? There was the unmistakable thrill of "this ministry" now committed to my hands; the wonder

## Getting a Kick out of Life

William L. Stidger

IT WILL BE A REAL ONE THIS YEAR

Thousands of American homes will celebrate Memorial Day this year with a ne meaning and in a new spirit. This da which I am old enough to think of as "De oration Day," will be a solemn and a re erent event for a new generation. New made graves around the world will have th little American flags fluttering in the win of the world, and flowers strewn over then

One of the most beautiful Memorial se vices I have known from this war wa held on March 29th last year, in the town o Islington, Mass. That town and the churc was the much loved home of young Bra Booth, paratrooper, who was killed in actio One of his long time friends from boyhoo was the famous Negro tenor, Roland Haye who commands a fee of $2,000 a concert an has fifty of them a year in both this natio and Europe. Yet, in spite of his busy sched ule, he took time out to attend this Memoria to Bray Booth and to sing "Were You Ther When They Crucified My Lord," and "Goir Home." He had watched young Bray Boot grow up from childhood, because Rolan Hayes had been a friend of Bray's father a of that time. Dr. Booth, Bray's father quote that immortal saying of Oliver Wendel Holmes, Jr., taken from "Yankee from Olym pus" in which he explained why he had gon to the Civil War, when, as a rich man's so in Harvard, he could have paid for a sub stitute and remained at home without pub lic criticism. "Life is action and passion, and it is expected of a man that he share in th action and passion of his time at penalty o being judged not to have lived." It was tha paragraph that also took young Bray Boot out of his Harvard sophomore year and sen him into the Paratroopers, and ultimately t his death. Just such Memorial services, i exactly that same spirit, even though not s unique, will be held all over this nation fo our recent dead. It is a reverent and a sacre Memorial Day for all of us.

## Bishop Appoints Chaplains to Organized Labor

Unprecedented, so far as is known, was the appointment by Bishop G. Bromley Oxnam of two members of the New York East Conference, at its recent session in Brooklyn (May 14-16), as "Chaplains to Organized Labor." One, the Rev. Charles C. Webber, will serve with the Congress of Industrial Organization, the other, the Rev. Nelson N. H. Cruickshank, with the American Federation of Labor.

The Rev. Mr. Webber, who for eight years was executive secretary of the Methodist Federation for Social Service, has since 1944 been a field secretary of the Amalgamated Clothing Workers of America. Recently he was elected president of the Virginia State C.I.O. and director of its Political Action Committee.

The Rev. Mr. Cruickshank is the social insurance analyst for the A.F. of L. He has

n assistant vice chairman of the Labor ations War Manpower Commission. Previsly he worked with the Farm Security Adnistration, first as chief of the Migratory bor Section, later as social science analyst.

## On a Wide Circuit

W. W. Reid

### Religion and Conservation

The man who considers himself a "stewd" or "trustee" and not a "proprietor" of that God has placed in the universe and man's service finds a close relationship beeen his religious belief and movements for e conservation of natural resources—the rincipal" which is to be the heritage of coming generations. Agricultural experts ll us that the conservation of the soil is a ligious duty. Occasionally someone wonrs about coal reserves or about timber for, t us say, the years our great-great-greatandchildren will need them. But, on the hole, we are prodigal spenders of God's unties.

John J. Elliott, columnist in the field of nithology, reminds us of the Genesis story: hen God had created man and woman, he essed them and said, "Be fruitful and mulply, and replenish the earth; and subdue ; and have dominion over the fish of the a, and over the fowl of the air, and over very living thing that moveth upon the arth."

"Never before in the history of mankind ave these momentous words presented such challenge or placed so much responsibility n conservationist and governmental agencies s in these days of speedy travel and human ntrusion into the uttermost parts of the arth," adds Mr. Elliott, recalling that not nly men but all animal life are the victims f man's greed, and cruelty—and firearms.

"Laysan Island, most unusual of all the eeward islets of the Hawaiian archipelago, ay for thousands of years unknown and unisited by man, or left unmarred if visited by natives. Five land birds peculiar to this speck in the ocean (,only two square miles in area) existed there—three perching birds, a teal and a rail. Discovered in 1828, Laysan was later occupied by commercial diggers for the rich guano deposits of the thousands of sea birds, and through this temporary human occupancy lost a forest of sandalwood and fan-leaf palms. By 1925 two of the perching birds were extinct, and the teal were reduced to a few individuals. The Laysan Finch still remained in fair numbers in 1925; and the Laysan Rail (according to Paul H. Baldwin, Audubon Magazine, Nov. 1945) 'has now suffered a fate from which there is no return.' "

In his Audubon Magazine article, Mr. Baldwin concludes: "Most islands of the Pacific are the homes of endemic birds, that once destroyed, will be lost forever. The United States, in the coming years, will have a great responsibility. Our record in the Hawaiian chain is none too good—will the birds in the other Paacific islands, that now come under our trusteeship and protection, fare better?"

of having been called to the ministry at all; the sense of mission and commission; the buoyant expectancy that things were going to happen; the taking as a matter of course that the goal and test of my ministry was to get folks "saved," to introduce them to the Christ who had called me. Again and again and again in those letters I came across signs of bubbling joy that there were indications of folks "being convicted of sin." Yes, I used that phrase. Some were apparently near to the point of actually surrendering their lives to the Christ of God. There was the joy unspeakable that so many had been definitely "converted." I called them "seals of my ministry."

I found myself saying, "I am here, mother, on business for the King." I am here in Christ's stead, pleading with these folks at the regular services, and especially at the yearly "protracted meetings," to be reconciled to God. I am trying, even as the preacher boy in "the Bonnie Briar Bush," to "say a gude word for Jesus Christ." And the thing that the letters kept burning into my consciousness in this great Crusade Year of Evangelism was: "This is the you of the years ago talking to the you of Washington and Foundry. These are not only letters to your mother; they are letters to you; they have been remailed to you and are just now being delivered."

More than once, as I put one letter down and took up another—for I became so eager that I read sometimes a dozen or more at a sitting—those lines entitled "Sometimes," by Herman Hagerdorn, kept singing themselves solemnly in my heart:

> "Across the fields of yesterday,
> He sometimes comes to me,
> A little boy of long ago,
> The lad I used to be . . .
> And then he smiles so wistfully,
> Once he has crept within,
> I wonder if he hopes to see
> The man I might have been."

Only the last line seems to change to "The minister I might have been."

These old letters sent me back on a summer's day not so long ago to the little white church at the country crossroads where I started in "this ministry." There it stands, just as it was—nothing altered—but the motor cars which, whirling by on what was once an unfrequented road, were symbols of the changed world.

But how sacramental and vocal that country church seemed to me as I stood gazing at it and thinking of faces kept now only in memory. It was easy to recapture something of the feeling which tingled in my being in those dear dead days. Drowsy fields still surround the little hamlet. There were the same old summer sounds in the nearby harvest field, and the smell of newmown hay. It all made it hard to think that so many summers had passed since I was the young preacher of that church. Even the shabby old horse sheds looked exactly as when to the evident, yet kindly, amusement of some farmer members of that Official Board I had so much difficulty in manipulating the horse and buggy into the designated place.

Into the silent, empty church I went, and stood once more in the musty old pulpit. It is one of the most bulky and capacious "sacred desks" I ever had. Gradually the pews seemed to fill up with familiar old faces—and so did my heart and eyes. How kind and considerate were tbose parishioners of long ago to a callow boy, facing them in the pulpit with sermons that were largely thought out as he walked the seven miles from the old seminary.

And with the old letters in mind I began to meditate, in that old pulpit, on the Then and Now of my ministry. In that hallowed place and hour a sentence from another letter flashed across my mind. It was from one of the last letters written by Dr. John H. Jowett. He was nearing the end of "this ministry" for him, and was writing to a fellow minister; and in it he puts a great and glowing sentence for this year with its evangelistic emphasis:

> "Don't forget that while you and I have preached Jesus Christ for a long while, He is greater than anything we have ever yet said about Him."

# PERSONS

Center Methodist Church in Saugus, Mass., lost its oldest active member on March 29th, in the passing of Mrs. Hattie Goodridge at the age of 81 years. She joined Center Church by letter from the Melrose Methodist Church in September, 1884. Although deaf for many years, Mrs. Goodridge was always at both the Sunday morning and evening services. She was a teacher in the church school, a member of the W.S.C.S., and a faithful attendant to the prayer meeting.

The Rev. Harold C. Metzner, D.D., pastor of Trinity Union Methodist Church, Providence, R. I., was elected to the presidency of the Rhode Island Council of Churches, at their annual May meeting. This group is very active in church and civic affairs.

The following is the list of guest preachers scheduled to speak at the Morgan Memorial broadcast over Boston station WORL (950) for the first two weeks of June at 8.10 a.m.

June 3—Dr. Wesley G. Huber, ex. secy. Evan. Ass'n of New England.

June 4—The Rev. Norman MacQueen, Presbyterian Church, West Somerville.

June 5—The Rev. Norman D. Goehring, rector, St. Michael's Church, Milton.

June 6—The Rev. D. Joseph Imler, Methodist Church, Belmont.

June 7—Dr. M. H. Lichliter, for 18 yrs. minister of First Congregational Church, Columbus, Ohio.

June 10—The Rev. E. A. Kettner, pastor, Lutheran Church, Wollaston.

June 11—The Rev. Henry E. Helms, Church of All Nations of Morgan Memorial.

June 12—Day Nursery Demonstration under the direction of Miss Ruth Capen, Supt.

June 13—The Rev. Edward J. Carnell, First Baptist Church, Marblehead.

June 14—The Rev. Austin Wendell Crowe, rector, Church of the Holy Spirit, Mattapan.

The Rev. John L. Latshaw, minister of the Methodist Church at Clarks Summit, Pa., reports that during the past year, his church has more than doubled its Benevolence pledges; 164 new members have been received—144 of these on Confession of Faith; and that on an average of 575 persons are attending the Sunday morning services.

Minneapolis, Minn. (RNS)—Legislation which would "never again permit John L. Lewis, or any other labor leader, to paralyze the economy of the country," was demanded here in a resolution adopted by the American Council of Christian Churches in its semi-annual business session. The council, claiming to speak for 1,000,000 Fundamentalist Protestants, declared that "to permit such a condition to continue is to court certain disaster and to pave the way for Socialism and Communism."

New York—Protestant, Roman Catholic and Jewish groups in the United States will soon have representatives in Germany as liaison officers between American military government authorities and religious leaders in that country. Under a plan approved by government officials in Washington, the Federal Council of Churches, the National Catholic Welfare Conference, and the Synagogue Council of America each will have a liaison official. The Synagogue Council already has appointed Rabbi Alexander S. Rosenberg of Yonkers, N. Y., as its representative. The two Christian agencies are expected to announce their appointments shortly. The liaison plan is believed to have resulted from a proposal made by Bishop G. Bromley Oxnam, president of the Federal Council, after his return from a visit to Germany several months ago.

Dr. John R. Mott, chairman of the War Prisoners Aid, Young Men's Christian Association (right), with Dr. George W. Sadler of the Baptist Foreign Mission Board of the Southern Baptist Convention (left) and Konstantine Simonov, noted Soviet author and playwright (center) at a dinner held recently in New York under the sponsorship of the National Interfaith Committee of Russian Relief. Supporting the proposal that major Protestant denominations, through their national church bodies, provide clothing for 100,000 Soviet orphans which was initiated by the committee, Dr. Mott said, "The only addition I would make to this plan is that every denomination should not simply take a quota, but should go all out for an oversubscription."

Philadelphia (RNS)—Corrective legislation to eliminate future labor disturbances such as now exist in the soft coal and railroad industries was recommended by the Philadelphia Conference of The Methodist Church at its annual meeting here. Telegrams embodying the group's recommendations were sent to President Truman and members of both branches of Congress. The conference suggested that negotiations for renewal of annual agreements between management and labor be started "at the beginning of the 12th month and continued not more than ten days." If the negotiations fail, it was urged that the question be submitted to a board of arbitration composed equally of representatives of both groups and the public. President Truman also was asked by the conference that wages of conscientious objectors, "now impounded at Washington, be returned to the CPS men or their dependents, provided that any expenses incurred be deducted."

## Mrs. Emma Clarissa Clements

At the recent Annual Meeting of the New England Conference, the following resolution regarding Mrs. Clements was presented by the Rev. Dr. J. Franklin Knotts and was adopted by the conference: "Dear Mrs. Clements: The New England Conference of The Methodist Church in its 150th Session in Springfield, Mass., has this day, May 18th, voted unanimously to congratulate you and to express its joy at the signal distinction awarded you by the American Mothers' Committee of the Golden Rule Foundation, having selected you to be the representative American mother for 1946. The members of the New England Conference, in common with every true American, consider the choice of the committee to be a justification of its beautiful name. In your own right, because of your character, attainments, and service, because of the distinguished leadership of your husband as a bishop in the African Methodist Episcopal Zion Church, and because of the brilliant careers of your sons and daughters, we believe the judgment of the committee is approved by the finest intelligence of the American people. And we cannot refrain from saying that we are moved by a just pride that you and your family, with us and many millions in our land, are spiritual children of John Wesley."

## Dr. G. W. Harley Honored by Liberia

Dr. George W. Harley, medical missionary of The Methodist Church in Liberia, and builder of the inland mission station of Ganta, has been honored by President Tubman, of Liberia, and by his cabinet with the decoration of "Knight Commander of the Liberian Humane Order of African Redemption."

One other Methodist Church leader was awarded this decoration in 1945—the Rev. Thomas S. Donohugh, D.D., former associate secretary of the Board of Missions and Church Extension in charge of Methodist work in Africa.

Dr. Harley, who built and supervises the Methodist mission station at Ganta, in the interior of Liberia, near the French West Africa border, is one of the most talented and all-around missionaries in the service of The Methodist Church. At Ganta, which was built on virgin soil and whose buildings were literally hewn out of the surrounding forests, he has been physician, teacher, pastor, agriculturist, master of many trades, pioneer in leprosy experimentation, linguist in reducing the native Mano languages to writing, health officer for the Liberian government, superintendent of a leper colony, research associate in anthropology for the Peabody Museum of Howard University, and research specialist in botany for several museums.

Dr. Harley is a native of Ashville, South Carolina, the son of the late Rev. G. G. Harley of the former Methodist Church, South. Hs was educated at Duke University, and in addition holds three doctor's degrees: M.D. from Yale Medical school, Doctor of Tropical Medicine and Hygiene from the School of Tropical Medicine, London, Eng., and Ph.D. from the Kennedy School of Missions.

WASHINGTON, D. C. (RNS)—A program planned cooperation between the United Nations Food and Agriculture Organization and Protestant church groups to solve present and future food problems in China, India, Africa and the Philippines, was advocated here by Dr. Leslie B. Moss, promotion director of Church World Service, joint Protestant relief agency. Dr. Moss told members of the FAO at their emergency conference that "if definite proposals can be worked out by which Christian forces can help in this field, the churches are prepared to seek funds from their postwar reconstruction monies to help develop a comprehensive program that would make a long-time contribution to the food and health needs of the countries concerned."

MANCHESTER, N. H.—In a move designed toward restoring and strengthening its town and country churches, the New Hampshire Congregational-Christian conference at its 145th annual meeting here commissioned the Rev. Walter P. Brockway as life minister to the town and country churches of the state.

WASHINGTON, D. C. (RNS)—A total of 190 chaplains are on duty in VA hospitals, homes and offices, it was announced here by the Veterans Administration. The chaplaincy service, a division of VA's special service, will celebrate its first birthday June 15th. VA will have 229 full-time chaplains on duty when all positions are filled. Part time chaplains also will be used as they are needed. Of the chaplains now on duty, six are assigned to VA's central office in Washington; 25 to branch offices throughout the country, and 159 to VA hospitals and homes. All are veterans of one or both world wars. The chaplaincy service is preparing a combination worship and hymn book for use by Protestant, Roman Catholic and Jewish groups.

At the annual meeting of the Newton Council of Churches held on May 13th at Central Congregational Church, Newtonville, Mass., the Rev. W. Henry Shillington, minister of the First Methodist Church of Newton Upper Falls, was elected executive secretary on a part time basis with the approval of the official board of his church. The Newton Council of Churches was organized this last January.

At the second Assembly of the Woman's Society of Christian Service at Columbus, Ohio, April 29th to May 2nd, the Methodist women registered their sympathy and concern for the starving people of the world in a very substantial way. The Sacrificial offering was $3,058.42 and the Wesleyan Service Guild, $250.65. This total of $3,309.07 will be sent to the Methodist Committee for Overseas Relief.

The New England Conference Youth Assembly will meet at Lasell Junior College, Auburndale, Mass., from Sunday, June 30th to Sunday, July 7th. Officers of this year's institute are Dr. Ralph W. Decker, dean; the Rev. Harry P. Folger, Jr., associate dean; Mrs. Helen Stephenson, dean of girls; Mrs. Vera A. Doane, registrar; Ralph I. Doane, business manager; and Otis Maxfield, conference youth president.

A seminar for theological students will be held in Metropolitan Detroit this summer, with the Rev. Owen M. Geer, pastor of Mt. Olivet Methodist Church in Dearborn, Mich., as director. Three months will be spent, with one month given to intensive residence study and fellowship, two months to work in factories or on farms. The men will live during the month of June at Pinebrook Farm, 35 miles west of Detroit, in a good farming community. There the men will live in a spacious farmhouse dormitory, with a disciplined fellowship, which will include work on the farm, the building of a lodge for future groups, study of industrial and rural church problems, and worship.

## New England Southern Conference

The 106th session of the New England Southern Conference will be held from June 5th to the 9th, at Trinity Methodist Church in New Bedford, Mass., with Bishop Lewis O. Hartman presiding. Among the distinguished guest speakers will be Bishop Edward W. Kelly, resident in the St. Louis Area; the Rev. Dr. Charles F. Boss, Jr., executive secretary of the Commission on World Peace; Chaplain Hansel H. Tower, chaplain, U. S. Navy; Mrs. J. D. Bragg, president, Woman's Division of Christian Service; the Rev. Dr. Walter W. VanKirk, executive secretary of the Dep't of International Justice and Goodwill of the Federal Council of the Churches of Christ in America; and the Rev. George A. Fallon, minister of Wesley Methodist Church in Worcester, Mass.

*RNS Photo*

NEW YORK—These happy people are Protestant war veterans studying for the ministry at Union Theological Seminary here. Young lady (fourth from left, second row) is ex-WAC Alice Von Storch. One hundred and twenty veterans are now enrolled at Union and seminary officials expect the number to be increased to between 150 and 175 next fall. "We have more applications from veterans than we can handle," an official stated.

## Increase in Church School Members

CHICAGO (RNS)—An increase of more than 282,000 members during the past year was reported by 17,872 church schools of the Methodist denomination, Dr. John Q. Schisler of Nashville, Tenn., executive secretary of the division of the local church of the denomination's board of education, announced here. The increase is the result of a campaign conducted as part of the church's Crusade for Christ.

A break-down of attendance figures in Methodist church schools indicates that out of every 100 members 35 are children, 22 are young people, and 34 are adults and 9 are officers and teachers.

Particular attention was given during the past year to parent education and family religion projects of the church schools with special emphasis on pre-marital counselling.

Bishop Paul Bentley Kern of Nashville presided at the conference here of the division of the local church.

## Serman Plan

Dr. Guy Emery Shipler, editor of the semi-monthly *Churchman,* at a dinner at the Waldorf-Astoria recently, revealed the publication's new Sermon of the Year Plan, which stems from the *Churchman* Award, given annually to a distinguished leader "for the promotion of good-will and better understanding among all peoples."

Under the plan, which will go into effect in the fall, clergymen of all denominations throughout the nation will be asked to deliver sermons emphasizing better relations between various racial and religious groups. Sermons, which must have been preached to a congregation, will be submitted to the committee of national leaders in religion and journalism, who will select the three best sermons each month, for which recognition, through citations, will be made. From the accumulated thirty-six sermons at the end of the year the judges will choose the Sermon of the Year.

The winning clergyman, in addition to being awarded $1000, will be invited to come to New York to be a special guest at the *Churchman* Annual Award Dinner.

"We are convinced that the major source of ill-will in America," said Dr. Shipler, "is unfortunately among church people themselves. Certainly there would be no anti-Semitism in America, for example, if it were not inspired by members of our Christian churches."

"We believe that by having clergymen deal specifically with differences, ill-will can be largely eliminated and good-will and unity inspired in its place," said Dr. Shipler. Clergymen will be asked to preach on such subjects as: "Religious Roots of Racial Prejudice," "Who killed Jesus?", "The World's Christian Minority," "The Common Ground of All Major Religions," and "Is Tolerance Enough?"

"It is obvious that we can never have international good-will unless ill-will in the United States is at least notably decreased." Dr. Shipler said.

# What's New in the Bible?

## International Uniform Lesson for June 9.

TRAINING FOR SERVICE. Mark 6:7-13; Luke 10:1-20; 14:25-27.

*I. Training in the use of power.*

Notice:

1. The Master gave His disciples power, full authority to act for Him. They did not need to ask for it. He knew their need of it, and He met the need.

2. But it is one thing to offer power to men and quite another to get them to take it. It was not material but spiritual power which Jesus offered to the disciples, not power for gain but power for service. It takes faith in the reality of spiritual power and the love which rejoices in service to bring men to accept such an offer. Jesus did not send these men out at the beginning of their association with Him. Not until their faith in Him had begun to grow and the contagion of His love was at work in their hearts could He hope to find them able to accept His power.

3. To be effective, power must be skilfully used. And there is only one way to learn how to use it. That is the way of action. The soldier learns how to use his weapons by using them, and he is not a fully effective warrior until he has used them in actual battle. The disciples were sent out to learn how to use their power in hard and dangerous conflict.

Now let us ask ourselves three questions.

1. Does Jesus still offer power to His followers? In the New Testament times the gospel was power. Are we living in a different dispensation in which it is only good advice?

2. If Christ offers us power are we taking it? Is His power, a more than human power, manifested in our churches, in our lives as individuals, in the work we are doing as members of the church?

3. How skilfully are we using the power we have? Are we enrolled in the Lord's school of fearless action?

*II. Training in self-denial.*

The Master insisted that the utmost simplicity, the most complete absence of self-seeking, the most absolute self-devotion must characterize His disciples. In this preaching tour they were to reduce their needs to the minimum, taking what they were given, centering their attention on their work without thought for their own comfort.

We may be sure that the gospel of the cross can never in any age be effectively preached by those who do not know the meaning of a cross in their own lives. Laymen do not respect ministers who are continually or often looking after their own interests. Certainly such men do not lead their people into ways of large service. But the lay people of the churches ought to know that the things they look for in their ministers are looked for in the rank and file of the church members by those outside the church who look to it at all. The great obstacle to the advance of the church is the pettiness of the lives of her members, ministers and lay people, those who ought long ago to have learned the Master's lesson of loving self-denial.

*III. Training in realizing the value of the task.*

The Master told His disciples to take their work seriously. Those who refused to hear them were signing their own death warrant. It would be more tolerable for Sodom in the day of judgment than for the city which rejected their message.

Does this sound harsh and extreme in our easy going day? But suppose it is true? Suppose that the gospel is the way of life, and the only way? We are living in a time of crisis of the like of which history has no record. We desperately need a vast renewal of moral force. And where shall we go? Has the church still faith that Her Master has the words of eternal life, the life that overcomes the world? Do we not need to recover the great imperative, and begin again to take our message seriously?

## *THE CHALLENGE*

Jean Dudley

To us, who rallied at our country's call,
And gave and served and fought to gain the peace,
There comes a mightier challenge for our lives,
A chance to build a world where wars may cease.

"All out!" the old cry rang across the land.
"All out for battles that will keep men free!"
"All out for weapons to defend our flag!"
"For service on the land or air or sea!"

But listen! There's a new cry in the air;
—A plea for love that must replace the sword:
"All out, to build the Brotherhood of man!"
"All out, to bring the Kingdom of our Lord!"

## *VICTORY!*

Claflin Keyes

"Victory! Victory!" roll all the drums,
While the brasses blare forth, and the flags gaily wave!
Now in his triumph the conqueror comes,
At the head of his troops, marching grimly and grave.

Square are his shoulders,—his head is held high,—
But his face is not proud, it is wet with salt tears,
Grief for the brave he led forward to die,—
For the youth, so deprived of their fruitful, bright years.

Costly this victory!—treasure and arts
Disappeared in destruction, so useless and vain.
Victory marches on desolate hearts,
While its feet are engulfed in hot blood and in pain!

"Victory! Victory!" roll all the drums,
With applause and acclaim for bemedaled stern men,
Thinking with heart-ache that often benumbs,
Of the comrades who never will keep step again!

There, among vanquished, the ruthlessly slain,
Are the innocent victims, found slaughtered as well,
They had no part in the greed or the gain,
But in anguish and misery they also fell!

Teach us, Oh, Father,—and help us to bring
The mistaken and erring from their evil way,
More to the teaching of Christ make us cling,
Let us trust less to violence—war's sad array.

Victory?—Mercy—have mercy, Oh, God,
And awaken our hearts, open wide our dim eyes.
Bind up the wounds made where victory trod,
While we pray Thee, accept *both* sides' great sacrifice!

## e Homemaker's Corner

Mrs. Harry A. Burnham

*th Conservation as a Personal Matter*

General Federation of Women's Clubs department of work known as "The Conservation Steering Committee." Anna M. Kross of New York is the an. Lest someone should think that n Conservation" is an impersonal applying only to under-privileged en in some far-away home, we are g from a bulletin published by this ttee:

uth Conservation" is not an abstract . It is not an abstract something which pening to the abstract youth of Amer- hile women go about their ordinary

e of the astonishing phenomena of this *now* is the woman who complains here seems to be no place for her ser- Usually, it comes from a housewife a fringe of time which she is willing to ate to youth work. Conceivably that of time may not fit in with the needs ganized office or institutional work. But oman who is sensitive to the fact that venty-four hours a day the problems of n Conservation are literally on her door- as a right to feel that she is not needed anted in the present emergency.

woman who would not cheat a peddler f a penny, will smuggle her over-age into a street car free. To her the trac- system is an abstraction, not a reality. can't cheat a system. If the traction sys- name were Mr. Jones, she would not him out of that fare. The reasoning is logical as it is fallacious. 'Youth Con- tion,' for instance, is a phrase which not wing its way to the heart as pierc- as 'Joe Brown's Conservation.'

he women of America need to person- this problem because there is nothing rsonal about it.

Whether or not juvenile delinquency has reached its threatening head within the e of the individual mother, has nothing o with its closeness to her destiny. Juve- delinquency next door, or juvenile de- uency three thousand miles away, casts hadow over the pattern of her civiliza- and over the kind of world her non- quent children are going to inhabit.

This is a crusade that is personally im- ant to every home in America."

## Delaware Methodists Ask Taylor's Recall

WILMINGTON, DEL. (RNS)—The Penin- Conference of The Methodist Church at seventh annual meeting here adopted a olution calling on President Truman to minate the appointment of Myron C. Tay- as his representative at the Vatican. The olution also urged disbandment of the S. staff at the Vatican.

The conference characterized Taylor's ap- ntment as "contrary to our Federal Con- tution and an unwarrantable expenditure taxpayers' money."

# Washington Diary

SAMUEL W. IRWIN

The Iceland poppies are opening, the twenty dog-woods are in full bloom and the scarlet black-winged tanager with the borrowed robin-note is singing in his summer-time tree again, of some plaintive memory.

The old Geneva League of Nations has held its last session and is closing up. A rather jumpy UN is making a try at taking over. In a selfish world it won't be easy. The San Francisco Conference had its complications, even down to who should sit in Mr. Stettinius' swivel chair. "At Bretonwoods", said our Assistant Secretary of the Treasury, Harry D. White, "with 44 nations it was hard enough to get them to agree on the time of day." And not everybody is helping now in the spirit of international collaboration. The fault is not all ours, though one home-body, needling Britain, calls the loan they seek, "a political hoax and a fraud," and Lady Astor, American born, needling the Soviets, asserts courageously before the N. C. Legislature, "I'm not a bit frightened of Russia if we call her bluff." And after that we send our mammoth bristling battleship Missouri over into the Dardenelles area—a part of the universal "boil and bubble" malady—to carry home to Turkey the body (in a vault at Arlington, Va., these two years) of a humble man, once Turkish ambassador here.

The UN has already passed political party tests in the U. S., but its confidence has been hurt more than a little by the examples of the democracies in half a dozen lands, though we did heroically demand that our U. S. insignia be filed off the tanks before they rode down the native Indonesians. The Security Council itself, none too astutely, started our to flaggellate Russia, an ally in the war. Of course Russia, a raw recruit in our civilization, must be taught discipline. Poland stood ready to bring in, rather as a starter, charges against an enemy, Franco of Spain. But the council set out hot after Iran and was forced into a sort of neutrality to Franco's fascism. The Britains and the Americans are stubborn about the gnat, coughing and choking over Iran without getting rid of it, but swallowing the camel Franco. Well, we can show any bully that we are interested in the lowly, and now and then we can refer to the bombs we are piling up extra. Field Marshall Smuts of South Africa heartens us when he contends, "Now it is just a family quarrel. There will be no more wars."

*Friday, April 19*—House of Representatives, Sergeant-at-Arms Kenneth Romney, faced out today into the swirl following Monday's visit at the Capitol, of the 1000 OPA housewife-sympathizers. The police denied that the women, led by Mrs. Leon Henderson and Mrs. Lindley, had been pushed around. I can vouch for the police in a measure. I was in the crowd and those five police officers were huddled in one spot, a frightened group apparently, with women milling everywhere. Any intrepid policeman who might have thrown his weight around there would have been instantly atomized. Today the sergeant-at-arms said that the "five-in-a-group rule" and "the 100-foot-between-them" were relics of the horse-and-buggy days, and unworkable. I figured this out. The 1,000 demonstrators would mean 200 groups, and the 100 ft. rule between groups would have strung those patriotic women out into Virginia as far as the Arlington National Cemetery and only 5 officers for the line. Mr. Romney evidently is right. The rules must be amended for the protection of the officers.

*Sunday, April 21*—St. John might have been musing on the glory of the first Easter morning when he wrote, "without Him was not anything made that was made." Here for us today the Pilot Helmsman of the spinning worlds brought this part of the nation through into a flawless morning. There were to be three great Easter meetings, and as if to taunt the grave with impotence, Easter hymns rose in a mighty chorus from the multitudes from the great cemeteries; one, Fort Lincoln Cemetery on the old Bladensburg Road, with Dr. Walter Van Kirk the speaker, and the other at Arlington National Cemetery, Bishop Oxnam the preacher, with Dr. Frederick Brown Harris of Foundry leading the prayers. At beautiful Jefferson Memorial, set on the Tidal Basin of the Potomac, lined round with the famous cherry trees, the Youth Assembly was held, with

(Continued on page 524)

# Maine Conference

J. ARTHUR WEST

The 122nd Session of the Maine Annual Conference opened last Wednesday in Grace Methodist Church, Bangor, with Bishop Lewis O. Hartman presiding. Preliminary meetings of boards and committees and district conferences were held earlier in the day.

*Wednesday*

H. Travers Smith presided at the Memorial Service, with Merle S. Conant giving the address, and Louis S. Staples, secretary of the conference reading the memorial honor roll. A service of Holy Communion was conducted by Bishop Hartman, with the assistance of the district superintendents—G. Vaughn Shedd, Bangor; Herbert F. Aldrich, Augusta; Elwin L. Wilson, Portland; J. Arthur West, the host pastor, and the conference secretary, Louis S. Staples. In his communion meditation, Bishop Hartman urged a strict program of rationing to help alleviate the hunger of the world's starving millions.

*Thursday*

The Quiet Hour service held in Hammond St. Congregational Church was conducted by Merle S. Conant. L. S. Staples was elected secretary for the 19th year of service and nominated for his assistants, A. G. Christopher and D. R. Hickland . R. J. Barron was elected conference statistician. C. D. Wentworth nominated as treasurer's assistants, N. L. Porter and F. L. Niles.

James C. Womelduff, manager of the Methodist Publishing House in Boston presented a check for $2466.61. The bishop presented a check from the Chartered Fund amounting to $80.

Report of the treasurer showed an increase of $2182 in World Service and Conference Benevolences; an increase of $10,455 in Ministerial Support; an increase of $38,533 in Buildings and Improvements; paid for the Crusade for Christ Quota, $83,410; paid on indebtedness during the year, $27,957.

The bishop announced the transfer of Nelson E. Canfield to the New Hampshire Conference as of May 4, 1946.

Ronald A. Mosley was transferred in from the New England Southern Conference as of January 20, 1946. Shibley D. Malouf was transferred in from the New England Conference as of May 18, 1946.

The report of the conference statistician, Ralph J. Barron, indicated that 2,034 have been received on confession of faith and from preparatory membership and 776 by transfer or a total of 2,810. The quota for the Year of Evangelism is 2,077 on confession of faith and 601 by transfer, total 2,678—which has been exceeded. There has been a slight loss in church school enrolment, but a gain of 26 in the average attendance. This upward trend is the first in several years.

Mrs. Hedley V. Tweedie presided at the conference W. S. C. S. luncheon in the Y.W.C.A. with greetings brought by Bishop Hartman. Mrs. Howard M. LeSourd, president of New England Conference, W.S.C.S. was speaker at the afternoon service. Devotions were led by Mrs. Alfred Ives.

Thomas R. Burns, Union Methodist Church, Fall River, Mass., gave the address at the Inspirational Hour, with E. F. Tewksbury presiding.

At the Anniversary Service of the Board of Conference Claimants in the evening, the editor of ZIONS HERALD spoke on "The Social Implications of Our Pension System." Miss Margaret Currie presided and Chester B. Oliver led the worship.

*Friday*

The conference was called to order in the Conference Church at 9.30 on Friday morning. C. B. Oliver reported on Journal. It was approved.

A. G. Hempstead moved that A. A. Callaghan be requested to prepare the first chapter of a History of Maine Methodism and that he be invited to deliver the Historical Society address at the next meeting of the annual conference.

H. F. Aldrich read the composite report of the district superintendents.

Herbert L. Newman had his orders recognized as a local elder from the Baptist Church and George Budd was received in full commission as an ordained elder from the United Church of Canada.

The following ministers died during the year: William L. Bradeen, Chaplain James Duncan MacNair, Rear Admiral, U. S. Navy, Retired. Those who were granted the retired relation were: A. A. Callaghan, A. I. Oliver, G. P. Sparks, A. B. McAlister, Harry P. Taylor.

Clifford H. Osborne addressed the Veterans of the Cross Fellowship, and a general discussion was led by several agricultural experts from the University of Maine in the Methodist Rural Fellowship with B. F. Wentworth presiding.

Fergus Lea presided at the Inspirational Hour and Thomas R. Burns made the address.

C. H. Osborne presented his report as president of the Board of Education. It was adopted. Mr. Osborne recommended and L. S. Staples, secretary for the Board of Missions, seconded it, that the bishop be requested to appoint E. E. Tewksbury as director of Religious Education and of Missions.

Dean Walter G. Muelder of Boston University School of Theology spoke at the Boston University Banquet. L. L. Boobar was reelected president of the Maine Conference Alumni Group.

The Columbia Street Baptist Church was crowded to capacity in the evening as hundreds of towns people joined with the Conference Delegates in listening to a joint recital by Dr. James R. Houghton, baritone, and Mr. Richard W. Ellsasser, concert organist.

*Saturday*

C. H. Osborne conducted the Quiet Hour Service, speaking on the theme "The Need of a New Thought of God."

Hanford D. Wright was transferred to Troy Conference.

A. G. Christopher reported for the C ference Claimants Commission, with H Aldrich presenting the treasurer's report Miss Margaret Currie the secretary's rep The minimum salary was set at $1400.

Mrs. Hartman addressed the confere briefly, expressing her gratitude for the pitality of the conference.

C. H. Osborne read a resolution conc ing a United States Ambassador to Vatican:

"RESOLVED: that this Maine Annual Con ence hereby condemns the action of P dent Truman in renewing and extenc the appointment without sanction of Senate as prescribed by the Constitut of an ambassador of the United State the Vatican, said ambassador being knc as personal representative of the Presid

"We request the President to recall ambassador, Myron C. Taylor, and req the Department of State to close its bassy at Vatican City. If this does occur within sixty days, we petition Foreign Relations Committee of the S ate to hold hearings on why the amba dor should not be recalled.

"Should the Senate Committee fail to h this petition, we then petition the Hc Appropriations Committee explicitly to bid the further use of any monies appro ated in the the future to the State Dep ment for the maintenance of this *de fa* embassy and its personnel."

Charles M. White, Augusta District Leader, presided at a laymen's meeting, w Dr. E. Lamont Geissinger of Chicago, rep sentating the General Board of Lay Acti ties.

Dr. Geissinger also spoke at the con ence banquet on the topic, "World Ca trophe or World Christianity?" Mr. Bai presided. Bishop Hartman also spoke brie

*Sunday*

The Love Feast was led by Herman Grant, with A. G. Davis leading the so service.

Bishop Hartman preached to a large c gregation in the Bangor Opera House, w the sermon being broadcast over WLI G. Vaughn Shedd presided at the worsl service, with the other district superint dents and host pastor assisting. A. G. Ch topher represented the Board of Confere Claimants in interpreting the offering. Mu was by the combined Methodist choirs Bangor and vicinity under the leadership Mrs. Grace F. Douglas.

In the afternoon Frederick L. Niles p sided at a Recognition Service for reti ministers and their wives. Victor W. Vinc gave the address and corsages were presen to the wives of retired ministers who w present.

Bishop Hartman ordained the followi deacons: Walter Raymond Towle, Rob Wesley Holcomb, Newell King Hall, Arn Willard Tozer, Marvin Russell Green.

Those who were ordained elders we Lola Anna White (local preacher), Rob

(Continued on page 522)

## Augusta District

| 1945-46 | 1946-47 |
|---|---|
| rict Superintendent, H. F. Aldrich | H. F. Aldrich |
| sta, Cymbrid Hughes | Cymbrid Hughes |
| Beacon Street, Robinhood, and rrowsic, C. L. Kinney | A. H. Ives |
| sley and West Bath, C. B. Oliver | J. M. Clare |
| t and Northport, A. F. Leigh | A. F. Leigh |
| bay Harbor and East Boothbay, F. L. Littlefield | F. L. Littlefield |
| wick, R. J. Barron | R. J. Barron |
| len, Henry Beukelman | Henry Beukelman |
| na and Stetson, F. L. Niles | F. L. Niles |
| riscotta and Damariscotta Mills, To be supplied | To be supplied |
| er and Ripley, Supplied by G. L. Lane | G. L. Lane |
| h Neck and West Waldoboro | To be supplied |
| ield, Fairfield Center, Clinton, Benton, | J. W. Barr |
| nington, M. S. Conant | M. S. Conant |
| ndship and Cushing, Supplied by Kathleen Weed | Kathleen Weed |
| liner, L. S. Staples | D. R. Hickland |
| owell, To be supplied | S. D. Malouf |
| land and St. Albans, F. E. Smith | F. E. Smith |
| ts Hill and Readfield, | A. I. Oliver |
| rmore Falls and East Livermore, | Jesse Kenderdine |
| ison, To be supplied | A. F. Vincent |
| mouth, Federated, and East onmouth, | R. H. Burgess |
| Vernon (Fed.) and North ienna, To be supplied | Cleaves Henderson |
| w Harbor, Pemaquid Falls, and Round ond, Supplied by H. W. Van Deman | H. W. Van Deman |
| vport, Detroit, and North Dixmont, R. W. Moody | R. W. Moody |
| w Sharon, Federated, and Mercer, F. M. Staples | To be supplied |
| rth Anson and Solon (Fed.), | P. L. Muder |
| rth and East Vassalboro, Supplied by Gilbert Taverner | G. Y. Taverner |
| rth Waldoboro | To be supplied |
| kland and Sidney, D. R. Hickland | C. B. Oliver |
| myra, Supplied by C. H. Johonnett | C. H. Johonnett |
| illips, Supplied by W. H. H. Taylor | To be supplied |
| ndolph, Chelsea, and East Pittston, Elijah Mercer | E. N. Hubbard |
| hmond, Dresden Mills, and South Dresden, | David Hickland |
| ckland, A. G. Hempstead | A. G. Hempstead |
| ckport, South Thomaston, and Spruce Head, J. W. Barr | To be supplied |
| arsport and Searsmont, G. J. Volz | G. J. Volz |
| owhegan and Athens, E. N. Hubbard | C. L. Kinney |
| uthport, W. P. Holman | W. P. Holman |
| onington and South Deer Isle, To be supplied | To be supplied |
| rong, R. S. Graffam | R. S. Graffam |
| wan's Island, Supplied by C. F. Hall | Thomas Heming |
| homaston (Fed.), Supplied by H. F. Leach | H. F. Leach |
| nion, Supplied by E. F. Doughty | E. F. Doughty |
| nity and Dixmont, Supplied by W. R. Towle | W. R. Towle |
| inalhaven, C. S. Mitchell | C. S. Mitchell |
| Waldoboro, Winslow's Mills, and Orff's Corner, | J. C. Collind |
| Waterville, C. H. Osborne | C. H. Osborne |
| Wayne (Fed.) and North Wayne, Supplied by W. E. Mesler | W. E. Mesler |
| Wilton and North Jay, B. F. Wentworth | B. F. Wentworth |
| Windsor, Supplied by Stanley Washburn | Stanley Washburn |
| Winthrop and East Readfield, A. H. Ives | D. H. McMahon |
| Woolwich (Fed.), To be supplied | L. W. Milliken |

## Bangor District

| 1945-46 | 1946-47 |
|---|---|
| District Superintendent, G. V. Shedd | G. V. Shedd |
| Bangor, First, L. L. Boobar | L. L. Boobar |
| Grace, J. A. West | J. A. West |
| West, | To be supplied |
| Bar Harbor, To be supplied | Isabella Stewart |
| Brewer, Jesse Kenderdine | E. C. Dartnell |
| Brownville Junction, E. F. Allen | E. F. Allen |
| Bucksport, Orland, and East Bucksport, | W. H. Stewart |
| Calais, Knight Memorial, Wesley Chapel, and First, Ernest Heywood | Ernest Heywood |
| Caribou and Washburn, P. H. Lush | P. H. Lush |
| Castine (Fed.), Supplied by Ray True | Ray True |
| Columbia Falls, Columbia, and Addison, Supplied by Alfred Vincent | Ivory Canty |
| Cutler, Supplied by Alexander Stewart | Alexander Stewart |
| Danforth, Eaton and Weston, H. P. Taylor | Gertrude G. Harris |
| Dover-Foxcroft, Atkinson, D. H. McMahon | Elijah Mercer |
| East Corinth and Corinth, Supplied by Linwood Bowen | Robert Corthell |
| Easton, Easton Center, and Mars Hill, V. P. Musk | V. P. Musk |
| Eastport, Supplied by R. A. Chaffey | R. A. Chaffey |
| Eddington, Supplied by Mrs. Alice T. Hart | M. A. Carter |
| Ellsworth, Surry, and Trenton, Supplied by George Bullens | G. E. Bullens |
| Fort Fairfield, N. E. Canfield | To be supplied |
| Greenville Junction and Shirley, F. F. Fowle | F. F. Fowle |
| Guilford and Sangerville, Joseph Griffiths | Joseph Griffiths |
| Hampden and Nealley's Corner, Supplied by Arnold Tozer | A. W. Tozer |
| Harrington and West Harrington, E. W. Bigelow | E. W. Bigelow |
| Hodgdon and Linneus, R. B. Fowler | R. B. Fowler |
| Houlton and Smyrna Mills, R. W. Brown | R. W. Brown |
| Howland, West Enfield, and Sebois, Supplied by Cecil Cougle | Malcolm Miner |
| Kingman, Supplied by Lawrence Cole | L. E. Cole |
| Limestone and Caswell, H. S. Hughey | H. S. Hughey |
| Lincoln and Mattawamkeag, Supplied by Kenneth Cook | Kenneth Cook |
| Machias, Machiasport (Congregational), Jacksonville and West Lubec, | George Budd |
| Millbridge (Fed.) and Wyman, Supplied by A. W. Cook | A. W. Cook |
| Milo, E. C. Dartnell | F. M. Staples |
| Monticello, Supplied by Mabelle Whitney | David Almon |
| North Brooksville, South Brooksville, Cape Rozier, and West Brooksville, Supplied by Lola A. White | Lola A. White |
| North Bucksport, Supplied by Everett Wiswell | To be supplied |
| Old Town, Alton, and Stillwater, A. G. Christopher | A. G. Christopher |
| Orono, C. D. Wentworth | C. D. Wentworth |
| Orrington, North Orrington, South Orrington, and Orrington Center, To be supplied | A. B. Currier |
| Patten, V. W. Vincent | V. W. Vincent |
| Pembroke, West Pembroke, and South Robbinston, F. S. Williamson | F. S. Williamson |
| Penobscot, South and West, Supplied by Mrs. S. H. Grindle | Mrs. S. H. Grindle |
| Presque Isle and Mapleton, H. A. Grant | H. A. Grant |
| Prospect Harbor, Gouldsboro, Ashville, Sorrento, East Sullivan, North Sullivan, and Franklin, | Mrs. Henrichsen |
| Vanceboro, Supplied by Edith F. Porter | Edith F. Porter |
| West Tremont, | R. A. Mosley |
| Whiting, Supplied by H. L. Wass | H. L. Wass |
| Winterport and Ellingwood, G. L. Pressey | G. L. Pressey |
| Woodland and Alexander, W. E. Conklin | W. E. Conklin |

(Continued on page 522)

## The Story of an Empty Sleeve

Otis Moore

My father, Wallace M. Moore, was a one-armed Civil War veteran, a member of the "Pennsylvania Bucktails." My earliest memory goes back to the days when I looked up my father's empty sleeve and heard him tell about patriotism, a word that I did not then understand very well, and have not yet learned to fully appreciate. On June 21, 1861, he enlisted in Kane's Rifles, recruited from a back-woods section of Northern Pennsylvania. He fought in most of the major battles of the Army of the Potomac. He bore on his body three wounds received in battle. Finally on August 19, 1864, at Petersburg, Va., near what is now the site of Camp Lee, his right arm was shattered by a "minnie ball," then sawed off in some fashion, not exactly amputated. He lay that night in the straw on the ground, and was taken twenty miles the next day in an open lumber wagon. He carried in his pocket when he was wounded, a baby picture of his nephew, Charles S. Farnsworth, who as Major General Farnsworth took the Thirty-Seventh Division to France from Camp Lee in World War I. After the war, my father took a homestead in Osceola county, Iowa, before the county was organized, and when his nearest neighbor in one direction was nine miles away. After another man served one year as county auditor when the county was organized, Father then had a ten year period in that office.

When Father and Mother felt the need for better educational advantages for their four children, they brought us to the college town of Mt. Vernon, Ia. He was postmaster of the town during two presidential administrations. All of the children except my sister, who completed the nursing course at the university, graduated from Cornell College. Father, himself, had been able to attend school only two winters when he was back up in the hills of Tioga county, Pa.

No old soldier was ever turned away from our door, if father could help him in any way whatever. Along with patriotism, his supreme interests were religion and a joke.

The last day he was alive, he was in a filling station at Villisca, Ia. He told the attendants a good joke that they remembered, and quoted for them a verse of Scripture that he had learned for the first time that week. "Man shall not live by bread alone." Even after he was 85 years old, he always tried to learn a Bible verse a week.

But religion was the "principal thing" with him. Father and Mother established family worship in the sod house in the prairie and kept it up faithfully all through life and passed the tradition on to their children. Eight out of the nine grandchildren received Phi Beta Kappa, or equivalent in college honors, the youngest was still then in high school. When asked to explain this exceptional scholastic record, Father said, "It all goes back to family worship. At least once every day they have all received a call out of selfishness and littleness and shallowness to something good and noble and divine." "Comrade" Moore was ninety years old when he died ten years ago.


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## Autobiography of a Plain Preacher

(Continued from page 509)

ten—"Ichabod," which being interpreted, means—"The glory has departed."

I never particularly enjoyed the making of the appointments. For the most part, the district superintendent made them and the bishop fixed them, thus fulfilling the law of the Discipline. This testimony I want to give, that I have never seen a dishonorable thing done in my cabinet by any bishop or any superintendent. There has always been a genuine Godly purpose in all the cabinet work I have ever seen, and some of the bishops who have the name of being most arbitrary in the cabinet room are humble servants of Jesus Christ, eager to do their best for Christ and his church.

As for the average district superintendent, he takes the blame for many things that his brethren be not hurt—knowing that all will be forgiven when he returns to the pastorate.

## Naturalism's Thievery

A half-century of naturalism has "robbed human life of all worth, and conduct of all nobility, in the thinking of great masses of people," Bishop Leslie R. Marston of the Free Methodist Church, retiring president of National Association of Evangelicals, told the fourth annual convention of that group.

Dr. Marston, former president of Greenville College, Ill., called upon evangelical Christianity for a renewed assault upon the forces of paganism.

"To have called this a pagan age and America a pagan nation a decade ago," he declared, "would have brought to such an assembly as this a shock of surprise if not resentment. Today the charge of paganism is commonplace. From naturalism's teaching of man's sufficiency we now reap the harvest of human futility and frustration."

Bishop Marston warned delegates representing more than one million evangelicals against the danger of modern monasticism. "Some evangelicals are inclined to retreat before the enemy, withdrawing within th selves as a defense against the world's c ruption. Others remain in a pagan world a may even partake of its paganism; they h no hope of revival nor of improvement world conditions through processes of vival. But the fully Christian course neither indifference to a pagan world i despair; nor yet to sooth it in its impi apostasy. There is no escaping the aposto command so to preach the Word as both instruct and to disturb. Evangelicals m revive doctrinal preaching and support same by thorough scholarship. They m have a mastery of things spiritual to mat the mastery of mind over nature."

Renewed scholarship and a revitaliz Christian apologetic alone will not suffi Bishop Marston added. "Logic and apo getics alone cannot meet and overthrow t arch-forces of apostasy and paganism; t strongest apologetic will be turned aside a perverted heart. Evangelical strategy m go beyond direct frontal assault upon t outer intellectual defenses of apostasy, a include a moral flank attack which on oc sion by-passes the rational front of unbeli to search out and probe the undercov depths of perverted desire. I am persuad that our evangelicalism must more and mo follow the moral-shock method employed our Lord on sinners at both cultural e tremes, the Samaritan woman at the low and Nicodemus at the upper level."

Bishop Marston voiced his belief that t most effective Gospel approach to the your intellectuals of this age is "the moral-sho approach characterized by confrontation, e counter, challenge, moral crisis, choice a personal commitment. Its essence is pr claiming rather than defending the Word God, which carries its own conviction."

To clarify the strategy of the evangelic mission in the present pagan world, Bisho Marston outlined as the three major functio of evangelical Christianity piety, orthodox and power. The evangelical witness, he d clared ,must embrace all three; orthodox and piety must be maintained in "the pow of the Holy Spirit which alone is greater tha the power of sin and unbelief in our apostat world."

Bishop Marston emphasized the oppo tunity of the present hour for a vigorou proclamation of the Gospel. "Strained by th uncertainties of a precarious peace, nauseate by gruesome revelations in our war court of unregenerate man's desperate depravity distraught by mutual distrust and outbreak ing violence between nations, races an classes, men's hearts indeed fail them fo fear. The evangelicals have a responsibilit 'to serve the present age' in a genuinely pro phetic ministry, at a moment when sin ha increased in America to a whirlwind chao of plunder, violence, carnage, lust and mora anarchy. The American predicament is no merely the prevalence of sin; it is that ther is so little sense of sin, for ideals have bee corrupted and paganism prevails. The powe which as vitriol has corroded our morals i the power of an evil doctrine. That doctrin is naturalism which declares the essentia rightness of human nature and the irrele vance of God. It teaches that man needs n Saviour and the universe needs no God.

a evil doctrine which had its modern th about 75 years ago, with the influ- of Darwin, Huxley and Spencer."

shop Marston's presidential address was ered at the opening of the convention, h has assembled delegates from all parts e land. The delegates were welcomed Minneapolis by the Rev. Arley L. Bragg, entral Free Church; the Rev. C. B. Aken- of First Baptist Church; and Dr. W. B. y, president of the Northwestern Bible ol and Seminary.

## Methodist Vets to Confer

thousand Methodist ex-servicemen, se- d from as many churches across the na- , will gather in Columbus, Ohio, the k-end of July 4th to participate in a hops' Conference with Returned Veterans. ishop Fred P. Corson of Philadelphia, irman of the committee on Veterans' Af- s, describes the coming meeting as an in- ry and a sharing of ideas. The bishops l talk over with the delegates their re- on to civilian life and their convictions ut the church and will receive their sug- tions on what the churches can do to ther the reintegration of the veteran.

Peace has brought back to their home rches hundreds of thousands of young erans," Bishop Corson states in the call the conference. "They are a great, poten- power in helping the church perform mission in their home communities and und the world. . . . We are confident that of this conference will come a better derstanding of the tasks of the church and share veterans can take in those tasks."

Chairman of the planning committee is the v. Dr. Marshall R. Reed, pastor of the rdin Park Methodist Church, Detroit, hile the Rev. J. Gordon Chamberlin of ughkeepsie, N. Y., New York Conference ecutive secretary, is carrying on the pro- otional work.

The churches selected to choose delegates e divided equally among four categories to cure a representative cross-section of veter- ns: churches of more than 500 members; y churches with 200 to 500 members; rural urches with 200 to 500 members and urches with fewer than 200 members. Each iscopal area will be represented in propor- on to its membership. The churches which ve been invited to do so will each elect a eteran under 30 years of age and pay for is travel and meals. Hotel rooms in Co- mbus will be provided.

## Churches Issue Attack on School System

Chicago (RNS)—The Church Federation f Greater Chicago, representing 1,200 Prot- stant churches with 400,000 members, issued o one thousand of the churches 100,000 cop- es of a manifesto assailing the city school oard and demanding that the board mem- ers resign.

The action came as the culmination of a eries of denunciations of local schools by a ariety of civic organizations and church roups following a report some weeks ago y the National Educational Association hich sharply criticized the city school system. The North Central Association has threatened to blacklist the city's public high schools.

The church federation charged that the school board was guilty of three evils:

1. "Policies and leadership which are professionally discredited and which threaten the academic standing of the schools."

2. "Dictatorial administration of the schools which has refused to cooperate with responsible groups of citizens who wanted information or were seeking to improve conditions under criticism."

3. "Failure to answer adequately the charge that there has never been questionable political interference in school affairs."

The clergy distributed, in addition, 75,000 cards in which signers pledged themselves to act personally in the matter.

The church federation asked Mayor Edward J. Kelly and the City Council to force the resignation of the present Board of Education; consult with representative local citizen groups before appointing successors to the present board, and appoint competent and distinguished citizens to the board and "charge them with bringing about all changes needed to restore our schools to public confidence."

Some of the sermons against the present regime were blunt and frank. Dr. Frederick Keller Stamm, pastor of the city's historic First Congregational Church declared that "there must be something wrong with a mayor who will not go to the bottom of things and insist on a general clean up of the situation."

"The schools belong to the people, not to the school board or the mayor," he charged. "Any member of a school board who lowers the level of the public school, who denies boys and girls a right to the best, is not only not a good citizen but a perverted character and not fit in any sense to help guide the destiny of a public school in a great city."

Dr. George M. Gibson, president of the church federation, asserted the church protest "is not putting religion into politics but rather religion and morality demanding that selfish and dictatorial politics be removed from the education of our youth."

The campaign was the first ever undertaken against the schools by the church federation in its 39-year history.

## Vermonters Again to be Host to Negro Children

Johnson, Vt. (RNS)—The homes of white people in this vicinity will be opened to 85 Negro children from New York's Harlem for the third year of a novel experiment in race relations, it was announced here by the Rev. A. Ritchie Low, pastor of the United Church. Mr. Low, who started the movement three years ago, said a number of the young people are returning to the same homes they visited last year, their hosts having made this request.

The children, who come from middle-class families, are looked upon here as good-will ambassadors from one race to another. So many who have already come here wish to return that a limit of two visits has been set. However, some are coming for the third time, but they will underwrite their own transportation expenses.


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## Portland District

(Continued from page 519)

| | 1945-46 | 1946-47 |
|---|---|---|
| District Superintendent, | E. L. Wilson | E. L. Wilson |
| Auburn, | E. F. Tewksbury | L. W. Howland |
| Berlin, Berlin Mills, Gorham, N. H. | | J. G. P. Sherburne |
| Berwick, | A. H. Graham | A. H. Graham |
| Bethel, Mason, Newry, and Rumford Center, | | William Penner |
| Biddeford and South Biddeford, | Guy Wilson | Guy Wilson |
| Bridgton and Sweden, | A. E. Whitten | A. E. Whitten |
| Cape Porpoise, | M. R. Green | M. R. Green |
| Chebeague Island, | To be supplied | Frank Oldridge |
| Conway, N. H., and Center Conway, | Fergus Lea | Fergus Lea |
| Cornish (Fed.), and West Baldwin, | M. A. Gordon | M. A. Gordon |
| Cumberland, | To be supplied | To be supplied |
| Eliot, | | To be supplied |
| Fryeburg Harbor, | To be supplied | To be supplied |
| Goodwin's Mills, | Supplied by J. E. Clancy | J. E. Clancy |
| Gorham, School Street and North Street, | H. S. Thomas | H. S. Thomas |
| Hiram (Fed.), | | C. R. Duncan |
| Kennebunk and West Kennebunk, | J. R. Howse | John Edwards |
| Kezar Falls, | M. G. Plummer | M. G. Plummer |
| Kittery, | J. M. Clare | A. G. Davis |
| Lewiston and North Auburn, | A. I. Oliver | N. L. Porter |
| Lisbon (Fed.), | Supplied by Cecil Grant | C. T. Grant |
| Lisbon Falls, | To be supplied | To be supplied |
| Mechanic Falls, Minot, and Empire, | A. B. McAlister | To be supplied |
| Naples, | Supplied by H. L. Skillin | H. L. Sl |
| Newfield, | G. W. H. Buzza | G. W. H. B |
| Norway and Bolster's Mills, | W. T. Bennett | W. T. Ben |
| Ogunquit, | To be supplied | To be sup |
| Old Orchard, | C. E. Brooks | C. E. Br |
| Orr's Island and Bailey's Island, | Supplied by Clara D. Bragdon | To be sup |
| Portland, Chestnut Street, | F. W. Nickrehm | F. W. Knickr |
| Clark Memorial, | Charles Parkin | L. S. St |
| Congress Street and Cape Elizabeth, | H. R. Yates | H. R. Y |
| Italian, | To be supplied | T. M. Calia |
| Long Island, | To be supplied | To be sup |
| Peak's Island, | Harry Whiteley | Harry Whi |
| Washington Avenue, | A. G. Davis | R. W. Holc |
| Rumford, | A. A. Callaghan | Charles Pa |
| Saco and Saco Ferry, | | C. O. P |
| Sanford and Maryland Ridge, | E. C. Flood | E. C. F |
| South Berwick (Fed.), | Supplied by L. C. French | L. C. Fre |
| South Eliot, | W. M. McLaughlin | W. M. McLaug |
| South Paris, | Supplied by Esther A. Haskard | Esther A. Hasl |
| South Portland, Elm Street, and Buxton, | L. D. Porter | L. D. Po |
| First, | George Holgate | George Hol |
| People's, | H. T. Smith | H. T. Sn |
| Thornton Heights, | H. O. Megert | H. O. Me |
| South Waterford (Fed.), | Supplied by W. I. Bull | W. I. |
| Westbrook and West Cumberland, | G. D. Moores | G. D. Mod |
| West Scarboro, | R. W. Holcomb | J. R. Ho |
| York Village, | G. P. Sparks | Ralph F |

## New England Conference

(Continued from page 518)

Eveleth Burt, Willard Edward Conklin, Norman Lawrence Porter.

Bishop Shot K. Mondol of Hyderabad, India, gave a challenging address on "What Christ Means to India" at the anniversary of the Board of Missions and Church Extension in the evening. Lowell E. Bailey presided and M. Gerry Plummer led the worship.

Following the report of the resolutions committee and the reading of the appointments, the conference was adjourned.

### Special Appointments

*With Annuity Claim*

G. C. Milliken, chaplain, Army of the United States.

Lawrence S. Staples, chaplain, Army of the United States.

E. F. Tewksbury, executive secretary of Education and Missions.

W. R. Wright, chaplain, Army of the United States.

*Without Annuity Claim*

Joseph D'Alfonso, professor at Bates College.

*Sabbatical Leave*

R. L. Hart.

*Supernumerary Relation*

J. E. Herrick, J. G. Rogers, W. A. Smith, Ray Stevenson.

### Deaconess Appointments

H. Louise Perry, work in Industrial Defense Areas under the Maine Council of Churches, Portland.

Edith F. Porter, supply pastor, Vanceboro.

*Left Without Appointment to Attend School*

E. E. Brewster, R. E. Burt, N. K. Hall.

# BOOKS

## "The Nazi '88' Made Believers"

Chaplain H. P. Abbott, a member of the First Armored Division, sets down in this book his own version of the "African Campaign."

As for quality of writing, his volume has little merit. The phrasing is not only trite, but occasionally ungrammatical. A sentence illustrating both tendencies appears on page 19: "To the chaplain, it was just another good deed was done for the day."

The book's content is no more satisfactory than its form. Detailed description of Chaplain Abbott's activities abounds, but interpretation is largely lacking. When he does share his reflections with the reader, we discover a few of his convictions to be the following: that the Lord was on our side, that "War Makes Christians," that the American soldier can do no wrong, and that God protects chaplains.

As a glorification of the chaplaincy, this book is unrivalled. "Stirring," "romantic" and "inspiring" are terms applied to the chaplain as he moves among his men.

Still more disappointing is Chaplain Abbott's apparent blindness to the universal element in the Christian fellowship. A C man Christian would have been only "enemy" to him, for he seems imprisoned a narrow nationalism. (Chaplain H. P. bott. The Otterbein Press: Dayton, O Price, $2.)

## "What Jesus Was Like"

This book's sub-title, "Aspects of the Ph ical Life of Jesus," may not attract the rea too strongly, but if that is the case he anticipate a delightful surprise, for the thor's original treatment of this theme serves high praise. These fourteen serm are smoothly written, well constructed, r in illustrative material, and can well be r ommended to the average layman.

G. Ernest Thomas, minister of Hadd field Methodist Church in Haddonfield, N. takes up successively the physical charact istics of Jesus, such as his face, eyes, ea hands and voice. Though this may give impression that he deals merely with ext nals, actually his emphasis is always inwa and spiritual.

He asks, for example: How do we kn the Master's ears? And answers: By kno ing what he heard with them—both the of humanity and the whisper of eterni Mr. Thomas deals not only with Jesus' ph ical features, but suggests implications for Master's followers. He concludes his b with a quotation which gathers up its t emphasis: "Let this mind be in you that also in Christ Jesus." (G. Ernest Thom Pulpit Press: Great Neck, New York. Pr $2.)

## riment in Churchmanship

(Continued from page 509)

urch is made in the image of fellow- Fellowship is the pattern of the 's form and of its function. The moves through and by fellowship, ways toward fellowship. A fresh study scriptures has thrown a brighter light this truth than has heretofore been ble. If we can see what this fellowship man and divine, individual and uni- temporal and eternal, we may the easily discern its true method and mis-

mbership in the church becomes most ngful when it is an identification with Christian fellowship. In this way are ved and made whole. It is membership s community which, under God, keeps om the sin which separates us from and from the individualistic religion h segregates us from his church and his . The Christian religion is a relation een the individual soul and God, but ofessor John Baillie says, it is a relation can be realized only within that uni- l Community which is the church of st. Such a claim has nothing to do with rianism, churchianity or bigotry, but with the creative and spiritualizing in- ace of the Christian fellowship.

### Religious Education

ne day at Trinity a group of primary s and girls visited the minister in his y. They talked about several things, then d him to tell them what he did, how he it his time. It was a pleasant occasion, ful to both the pastor and his guests.

he answer given to their question was like that of 687 ministers who recently orted to the Institute of Social and Relig- s Research. These ministers said they nt less than five per cent of their time the educational work of the church. An- er group of city ministers who kept a eful record of their time for a typical ek averaged just over three per cent of ir hours on educational tasks. That, as report pointed out, was "little more than y have to give to janitorial service."

t seems to us that if religious education so arbitrarily torn out of the larger con- t of church activities, it will die. We are nvinced that religious education is made r companionship, and that it thrives no tter in solitary confinement than a human ing does. We are sure there is something rong with the very concept of religious lucation which lets the more "respectable" tivities of the church compel it to live on e wrong side of the tracks, approachable a conventional sense only, or surrepti- usly after dark.

This report by these 687 ministers only served to emphasize the fact that our Board of Education has never dressed religious education in such formal attire that it would have nothing to do with 97% of the work of the church. Its emphasis on evangelism does not lead us to look with disdain on the task of education. This Board has no magic which permits us to ignore the laws of learning. Preaching is by no means a technique by which we soar far above the earthy and very human processes of growth. The extensive program of counseling and the everyday pastoral calling have no formula for healing which is not educational. We cannot see how any one of these features of the parish ministry can survive unless it breathes the fresh air of religious education. The missionary task, the evangelistic emphasis, and even preaching itself will suffocate if they are shut away in air-tight compartments where the "educational task" cannot reach them.

Why should not everything that goes on under the auspices of the church, we have often said, be regarded as religious education? Everything! In the broadest sense possible, the curriculum of the entire church should be gaged to this objective of personality enhancement, and evaluated and guided by it. And this we have tried to apply to every feature of church life, from a personal interview, a committee meeting, a session of the Women's Association, a Sunday school class, to the services of public worship. It has to do with missions, evangelism, pastoral work and preaching. Also, we have insisted that all these various activities be directly and closely related to this central purpose of the church. This has made it unnecessary for us to include any features in our program which had to be stigmatized by such labels as "sale" or "show" or "bazaar," designed primarily for an objective which is only remotely conducive to the growth of Christian personality, and therefore to be crowded into some shadowed section of the church's life. Trinity has been so responsive to both this scope and this immediacy of the educational task that every activity in the church is in the way of fulfilling this central purpose.

### Preacher and People

As people and minister at Trinity have gathered Sunday after Sunday for the service of worship and the preaching of the gospel, they have been convinced that they were at the very center of the orbit of Christian living. There has been a vivid sense of the creative role of public worship and a deepening understanding of the true function of preaching. The sermon and the service, as well as the preacher and the people, belong together. The order of worship is not something to be endured until time for the sermon, nor is the sermon a mere appendage to the service of worship. Each supplements the other.

The pattern of public worship, for us, begins with a sense of God and moves through humility, pardon and gratitude to the climax of dedication. Worship finds its rise in the vision of God and its richness in commitment to God. This luminous moment when man and God have fellowship has been invested in our order of service with the dignity of the offertory. The characteristic of the offertory is the mood of surrender, the experience of sacrifice, the act of giving. Heightened at times by the Sacrament of Baptism or the reception of members, it always includes the sharing of our means. Money thus becomes negotiable personality, minted good-will and service, a token of commitment to God and His kingdom. The offertory, then, participated in by the entire congregation, adorned in liturgical beauty, typifies the experience of divine fellowship, the highest point in a true service of public worship.

And the sermon interprets that profound moment when God and man have closest fellowship. This creative encounter of the human and the divine fairly cries out for explanation. From whence does it come? What does it mean? In what direction does it move? are inevitable questions which confront the sermon, and which can be adequately answered for a Christian congregation only by the gospel of Christ. But these questions spring from the minds and hearts of a congregation openly eager for larger truth and profounder meanings. This divinely inspired expectation represents the exceptional opportunity of the sermon. Preaching belongs to that mood. It is designed to interpret it.

It will emphasize the close relationship between the sermon and the service of worship to insist that the usual sermon is not meant for literary preservation, but for a living congregation. That yesterday's sermon goes into the wastebasket today has very little to do with determining the real value of the sermon. That sermon was designed primarily to be dropped into a mood of Christian dedication which existed in heightened and receptive form for a moment, for a half hour, as a magnificent opportunity to be met by that sermon. The relevance of the sermon very likely passed when that mood of expectancy was eclipsed, and what happened to the sermon after that had little enough to do with its true value. We may legitimately question the survival value of sermons on Monday, but there should be no question about their arrival value on Sunday. They must get there, and get there on time—on time to interpret the mood of dedication, to fill it to overflowing, to guide it, to show both from whence it comes and whither it goes, the way life moves toward a dedication to God through Christ, and the way life moves when fully and genuinely dedicated.

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## Washington Diary

(Continued from page 517)

President Paul Douglass of American University making the address, and each of these leaders officiating was a Methodist minister.

The breeze blew in from the Basin across the great marble steps leading up to the Rotunda and my little grandson of five nestled under my coat, keeping us both warm, like the sparrow we had read of under the wing of the dove in the freezing cornice. The papers generously commented on all the services. The *Times Herald* that could speak editorially on another day of the Atlantic Charter as "that gaudy piece of premeditated deception" could express a fairer thing at Easter as it quoted Bishop Oxnam's words, "Families have learned to think in terms of the community, nations in terms of the world. Not to think in world terms today is like the cave-man who couldn't think in terms of the family yesterday."

*Thursday, April 25*—Congressman John E. Rankin of Miss. will have to back pedal rapidly like King Canute or be swallowed up by the tide. He manfully defended the D.A.R. when they objected to "the niggers" (Mr. Rankin's words on the House floor) like Marion Anderson and Hazel Scott, performing in Constitution Hall. Today D.A.R. rescinds the ban, at least for this time, and with no strings attached invites the Tuskegee Institute Choir to sing in their auditorium. The conductor of the choir, Wm. L. Dawson, is known as a specialist in Negro folk music. Stokowski and the Philadelphia Orchestra played one of the youthful composer's symphonies years ago and the audience, ignoring the rule of the symphony that no applause should be given before the end of any number, broke into a tumult of demonstration. This was the young Dawson who had sat in the gallery once while his classmates received their graduation diplomas from the stage—he being handed his privately in the office after the exercises.

*Friday, April 26*—Though Senator Bilbo of Miss. has the floor today in his personal filibuster against the British loan, he is a little unsteady within. At 12.30 he was saying "I have four opponents but no opposition," (in his contest just ahead for reelection) and was attacking the March 11th issue of *Life* magazine in general, and Mrs. Luce, the editor's wife, in particular. Mrs. Luce, in a Lincoln Day speech had said, "The personal prejudices of such men as Senator Bilbo are not only a spiritual blot on our civilization, they are an economic drain on the purse of the whole nation. . . . His personal hatreds are too expensive for the nation to afford any longer." By mid-afternoon Senator Bilbo was still belligerently inclined, demanding that instead of a loan to Britain we give the sum to the veterans. But at 4.30, he was asking leave of the Senate till July 2nd. "I could never be satisfied to stay here," he said, "while there are four pecker-woods down there in Mississippi trying to take my [illegible] away from me." Mrs. Luce was nearer [illegible] than she knew perhaps about the cos[illegible] some phases of bad statesmanship. Rec[illegible] at a People's Lobby rally, field secretar[illegible] the National Education, Dr. Dushane, [illegible] "Education and material progress go [illegible] in hand." And comparing Senator Bi[illegible] state that spends 25 dollars per capita [illegible] education with New York State's 135 dol[illegible] he said, "The ten states with the hig[illegible] level of education have a total income t[illegible] the per capita of the ten lowest states. T[illegible] have twice the retail sales, twice the circ[illegible] tion of magazines and daily papers." [illegible] he significantly added, "A working F.E. [illegible] would help solve the basic right to live. [illegible] Back of a race riot in New York may lie [illegible] poor education of some hampered state."

*Saturday, April 27*—Recently a subur[illegible] priest, encouraged by the present-hour p[illegible] tige perhaps, took the headlines, charg[illegible] that "2000 communists were undermin[illegible] departments of the Federal Government w[illegible] 130 in key spots." He named the State [illegible] partment, the Treasury and the Budget [illegible] reau. The next morning, almost before [illegible] chaplain of the House, Dr. James Sh[illegible] Montgomery, had finished his petition, [illegible] guard the portals of our impetuous lips," [illegible] "investigators" were in full cry. When [illegible] baying had ceased and nobody was bitt[illegible] the accused departments spoke. The Bud[illegible] Bureau director announced it was "all ne[illegible] to him." From the State Department ca[illegible] the word, "We catch them before we h[illegible] them," and the personnel chief of the Tre[illegible] ury without customary diplomatic inhibit[illegible] said, "Father Cronin is talking through [illegible] hat." Civil Service Commissioner Arthur [illegible] Flemming, distinguished lay leader at Fo[illegible] dry Methodist, evidently summing up t[illegible] weight of the matter, said in the *Washingt[illegible] Post* that "the commissioners contemplat[illegible] no immediate action on Father Croni[illegible] statements."

The father hadn't heard the chaplai[illegible] prayer about impetuous lips, and he would [illegible] have had a show at all with his guesses a[illegible] charges in the sharp cross-fire of a comm[illegible] tee like the OPA Hearing before the Cu[illegible] rency and Banking Committee yesterda[illegible] when the informed and competent James [illegible] Carey, secretary-treasurer of the Congress [illegible] Industrial Organization went to the botto[illegible] of some of the manufactured ills often la[illegible] to the communists.

At the Hearing on Extension of OPA, t[illegible] chairman, Senator Wagner, announced th[illegible] 1,750 letters had come to him supporting t[illegible] extension without amendments and only [illegible] letters on the side of the National Assoc[illegible] tion of Manufacturers who want all ceilin[illegible] removed. Mr. Carey exposed the claim th[illegible] wage increases in steel made price rises i[illegible] perative. He pointed out that "the produ[illegible] tion level on an annual basis stands at 1[illegible] billion dollars, while the wage increa[illegible] amount to an item of precisely one third [illegible] one per cent."

In another committee room, that of Lab[illegible] and Education, Assistant Secretary of Ag[illegible] culture Chas. F. Brannan, testifying for t[illegible] National Health Bill, S 1606, said, "The D[illegible] partment of Agriculture has been ma[illegible] keenly aware of the consequences of po[illegible]

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l care among the farm families. The rejection rate under Selective Ser- as 43%, but for the farms, 53%. Ty- claims three times as many victims in untry and the diptheria death rate is s high. . . . There are 81 counties with- y doctor, and farm counties with one to 5,000 or even worse. . . . We need onal program to equalize health oppor- s for the entire population." While merican Medical Association announces ur health is very good thank you, the of a multitude denies the finding.

## Bishop Baker returns

hop James C. Baker, chairman of the ational Missionary Council, returned y, May 10th, from a two weeks' visit to nd. *Purpose of visits*: After conferences ew York with church leaders, Bishop went to England to confer with repre- ive British church leaders and with s from the Continent—Holland, Switz- d, Norway—and from Indonesia. It was ed that a conference under the auspices e International Missionary Council will eld in North America in July, 1947, to with emergency matters suggested below. *International Missionary Council* is com- d of 26 national missionary conferences national Christian councils throughout world, representing more than 90 per cent of all Protestant churches. Meetings of the council are held every 10 years, the last being at Madras, India, in 1938. The next meeting will be held in 1949 or 1950, when world conditions are more settled. The committee of the council, the constitutional governing body between International Missionary Council meetings, consists normally of 41 members prorated among the conferences and councils. Because of urgency of the current situation the conference planned for July, 1947, will be an enlarged meeting of this group; that is, 50 or more church leaders from various countries throughout the world will meet with the 41 committee members.

*Emergency situations in the World Mission of the Church* due to war and postwar:

1. Reconstruction and rehabilitation.
2. Recruiting of leadership.
3. Resumption of relations between Eastern and Western lands.
4. Problems due to chaotic and confused thinking all over the world.
5. New status of women in Eastern lands.
6. Everywhere aspirations for freedom, meaning a new and different day in India, Egypt, Indonesia and the Far East.

Every institution—political, religious, social—must take account of the *new currents of life*. They cannot remain static but must move with the flowing tide of history, and study, make readjustments which may be involved, and release curative and renewing influences into the solutions being sought. The church has a great part to play in achieving a world based on understanding, goodwill, mutual cooperation.

Geographically and racially, *the conference in 1947 will be widely representative*—delegates from every part of the world. Special emphasis will be laid on securing able men and women leaders from the younger churches of the missionary movement. India, Africa, the Philippines, China, Japan, and Latin America will send their ablest interpreters of the new currents of thought and life and of the baffling problems of the respective countries.

*While in Great Britain* Bishop Baker attended the annual sessions of the British Council of Churches (analagous to the American Federal Council of Churches), of which the Archbishop of Canterbury is chairman. He also attended the annual May meetings of the great missionary societies of Great Britain.

*The food situation.* In spite of the severe limits of rationing still existing in Great Britain and the difficulty of adequate food supplies for themselves, the English people are tightening their belts and making great contributions toward the overcoming of famine in other parts of the world. The church in the United States must support the President in every possible way in the present world food crisis.

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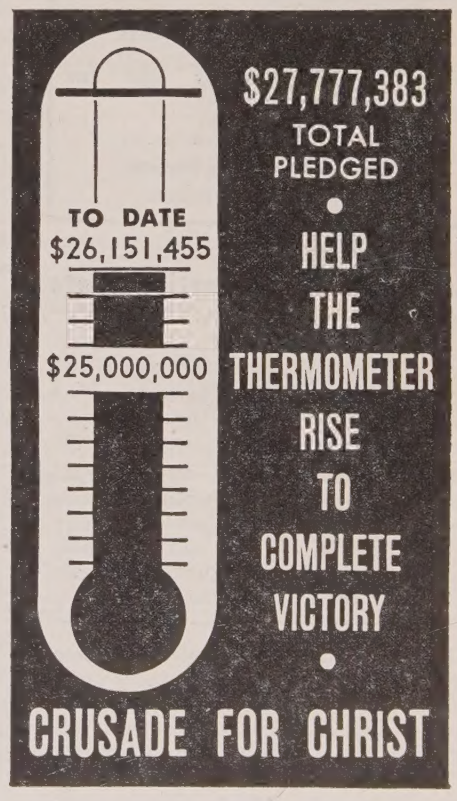


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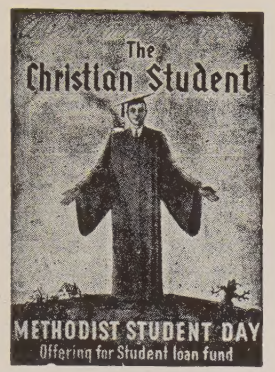


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## Kagawa Is Purged; Backed Expansionist Program

Tokyo, May 7.—Dr. Toyohiko Kagawa, Japanese Christian leader who was nominated among 29 others for the Japanese House of Peers, has been barred by SCAP from taking his seat, as "undesirable personnel," the United Press learned today.

Dr. Kagawa, who is widely known in America, has been under press attack both in Japan and abroad for his alleged anti-American speeches during the war, and his support of the Japanese expansionist program in Asia. Early in April General MacArthur ordered the Japanese Government to submit questionnaires on the 30 proposed peers.

At the time, the notification said, the appointees had failed to submit a record of their wartime activities and the government was ordered to see that the forms were properly filled out.

Among the charges leveled at Dr. Kagawa, which may have formed the basis of the SCAP ruling against him were: 1, That he toured China during the war to enlist support for the Greater East Asia Declaration by Japanese puppet government. 2, He called America a "white grave" and said "I cannot believe the Almighty God of all the earth will permit their inordinate ambitions for world domination." 3, Although an avowed pacifist, he was never arrested for pacifist activity during the war and on one occasion declared, "if war breaks out in the Pacific I will support it."

Dr. Kagawa admitted most of the charges against him in an interview with the United Press in March, but said his utterances had "been misinterpreted." Asked what his political sympathies were, Dr. Kagawa rep "I am for the Social Democrats. I am going to run for office in the forthcon elections because I feel I would be of gre influence outside the Diet than in it."

—*The Mainichi*, 9 May 19

## "Sermon Nuggets in Storie

The hungry minister, whose personal of homiletical material is lean, will find William L. Stidger's "Sermon Nuggets Stories" a visitation of manna. So will tl who prepare children's sermons and tl who need vivid illustrative material to illu nate a church school lesson. But "Serr Nuggets" is not merely an anthology of il trations; it is a book of two-minute serm ettes setting forth a practical, homespun p osophy of life which any layman will en

Dr. Stidger might have entitled his la work "There Are Sermons in People," aside from a few Chinese and African fal this latest volume is made up of anecd from the life of the author and from lives of those people whom he has kno intimately: Henry Ford, Charles Conn Luther Burbank, Justice Murphy, and oth A few stories are from the lives of pe whom the author has met in his reading.

The friendly reception accorded the thor's previous volumes, "There Are S mons in Stories" and "More Sermons Stories," will certainly not be withheld fr the present volume of stories. These la will be remembered for their delightful mor and their pointed practical teaching. T ones which come out of the war will remembered for their poignant, path courage. (Abingdon-Cokesbury Press: Na ville, Tenn. Price, $1.50.)

## Bits of Fun

Hubby: "What became of that unpaid Dunn and Company sent to us?"

Wife: "Oh, that! I sent it right ba marked insufficient funds."

Patient: "What are the chances of my covery, doctor?"

Doctor: "One hundred per cent. Medi records show that nine out of every ten of the disease you have contracted. Yours the tenth case I've treated. The others died. You're bound to get well. Statistics a statistics."

Upper Crust: A lot of crumbs held togeth by their own dough.—*The Watchman-Exa iner.*

"You American girls do not have healthy complexions as we have," remark the English hostess. "I don't understand wl our society men take such a fancy to yo white faces."

"It isn't our white faces that attract them replied the American girl, "it's our gree backs."—*The Watchman-Examiner.*

Fat Pedestrian (knocked down by a car "Couldn't you have gone around me?"

Motorist: "I wasn't sure whether I ha enough gasoline left."—The *Virginia Met odist Advocate.*

## Our Friends the Jews

Lynn Harold Hough

e treatment of Jews in many centuries eavy upon the conscience of Christen- But the climax of cruelty, brutality and rity has come under the Nazi regime. cale would be incredible in its vast wick- s were it not completely authenticated. the attempt to visualize what it has t in individual suffering is beyond the ination of man. Today the Jew has a to put before the conscience of human- hich must be heard and which must be in such a fashion as to satisfy the moral bilities of mankind.

hat this treatment must involve may be essed in a sentence: the Jew must be n justice in every land in the world. He t not be shut off from opportunity or n fair play anywhere in the world. Every ntry must be a home for the Jew with door closed to him because of his race or gion.

t the present time the relation of all this olitical Zionism is of the greatest impor- e. Briefly it may be said that political nism involves the setting up of a Jewish e in Palestine. The majority of the inhab- ts of Palestine are Arabs and political nism would involve the production of a ish majority in Palestine by the artificial cesses of immigration in order to outvote existing Araab majority. If such a prin- e were applied to any other land or to other people, it is not hard to under- nd what an outcry would be raised. The y principles of political democracy for ich the war was fought would be stultified re such a process to be carried out by the torious Allies.

This matter involves rights so fundamental t no appeal to governmental or political tements can invalidate them. As a matter fact, however, the Balfour Declaration en quoted calls for a national home for ws in Palestine and not for a political state d it clearly protects the civil and religious ghts of non-Jewish communities in Pales- ne. The political Zionists read into the rase "national home" the meaning "na- onal state." In a series of White Papers the atements of the Balfour Declaration have een clarified in such a fashion as to limit e immigration of Jews to Palestine and to otect the rights of the Arab majority.

The Arabs have no objection to the project a home for Jews in Palestine provided this oes not mean a Jewish political state. They re not against the Jews. They are against e control of a country where the Arabs are the majority by the Jews, and they are op- osed to the artificial creation of a Jewish najority. So many Jews have been received nto Palestine in the recent period that had ve received as many Jews into the United tates in proportion to our population we ould have received 22,000,000 Jewish refu- ees (were there so many Jews in the world).

The Arabs are greatly perplexed by the upport of political Zionism by groups in the United States. They wonder why Americans hould want to give land not their own to he Jews when they do not show any eager- ness to give to Jews from their vast and ample territories land of which they have a right to dispose.

If we were to trample upon the rights of the Arabs it would still be true that there would not be room enough or opportunity enough to meet the Jewish problem in Palestine. It is important, too, that most Zionist Jews show more enthusiasm for getting other Jews to go to Palestine than for going themselves. And it is very important that leading members of the Jewish group are completely and finally opposed to the plans of political Zionism.

The whole problem must be seen in larger relations. The moment the plan for a Jewish state in Palestine is dropped, the tension between Jews and Arabs will cease. There is no such history of anti-Semitism among the Arabs as among the Christians.

It is to be feared that there are ill-informed Christians whose acceptance of the program of political Zionism involves a desire to escape the problem of being just to Jews in their own land by exporting Jews to another.

If we are to be true to the principles of democracy, every land must be a Jew's land. Every country must provide a national home for Jews in the sense that in each land the Jew can become a citizen enjoying full political and social rights. Zionism must become cosmopolitan if it is to solve the problem of the Jews. And all nations must turn from the policy of evasion even as they scornfully reject a policy of persecution and give the Jew his rights within their borders. A great race must be given its full and noble place in the life of the whole world.—Reprinted from *The Drew Gateway*.

## Pastor Turns Cowpuncher

PAWTUXET, R. I. (RNS)—Because he wants to help the starving in Europe, the Rev. H. Glenn Payne, of the Pawtuxet Baptist church, is going to leave his pulpit and take up cowpunching. Mr. Payne shortly begins a two-month leave of absence, during which he will help look after 25 heifers, part of a consignment being shipped to Europe by the United Church Service Committee.

No tyro, Mr. Payne was reared on a Missouri farm where he was a cowhand. Warren B. Fish, a parishioner of the Baptist church, will accompany his pastor on the trip.


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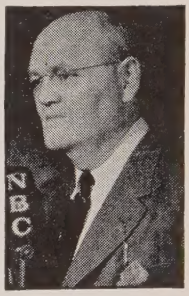


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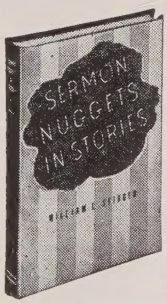


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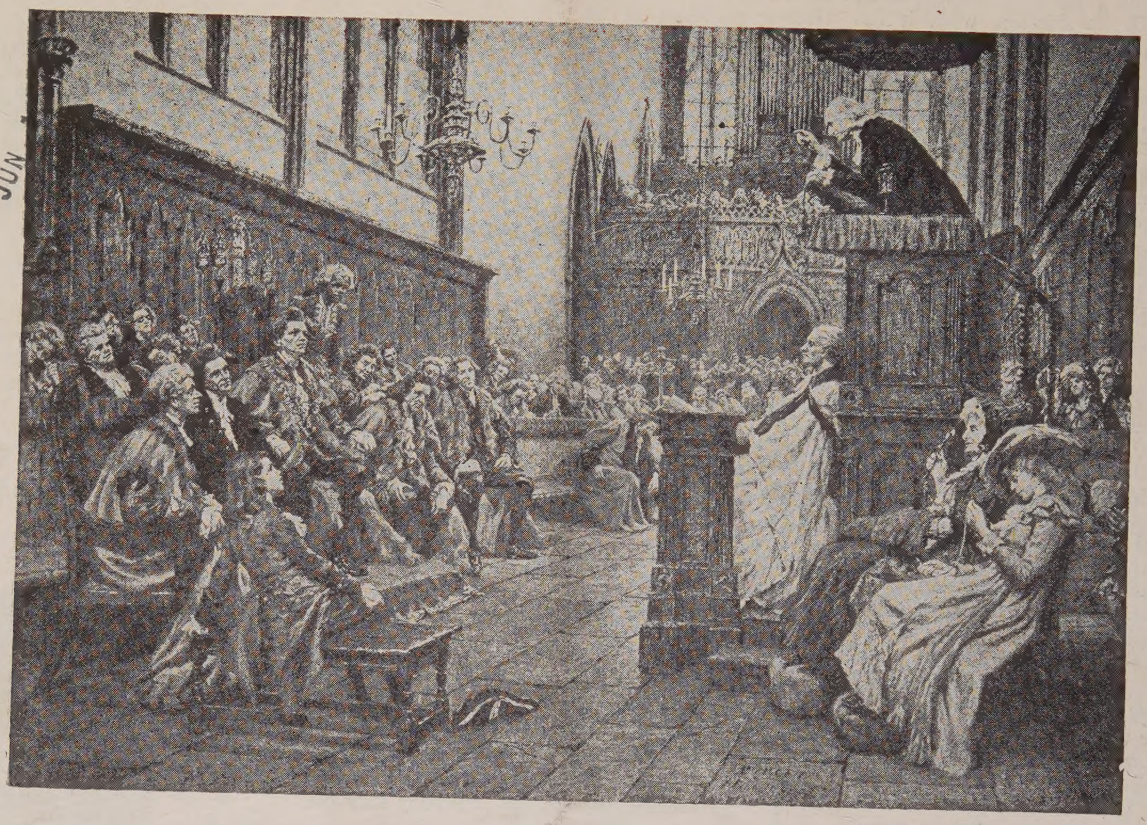

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